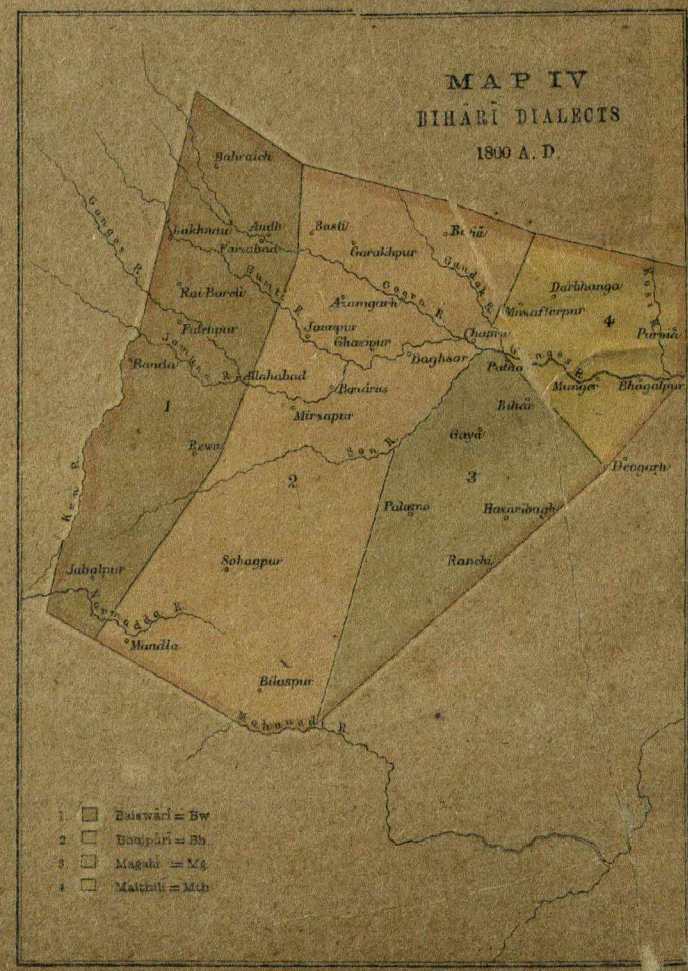
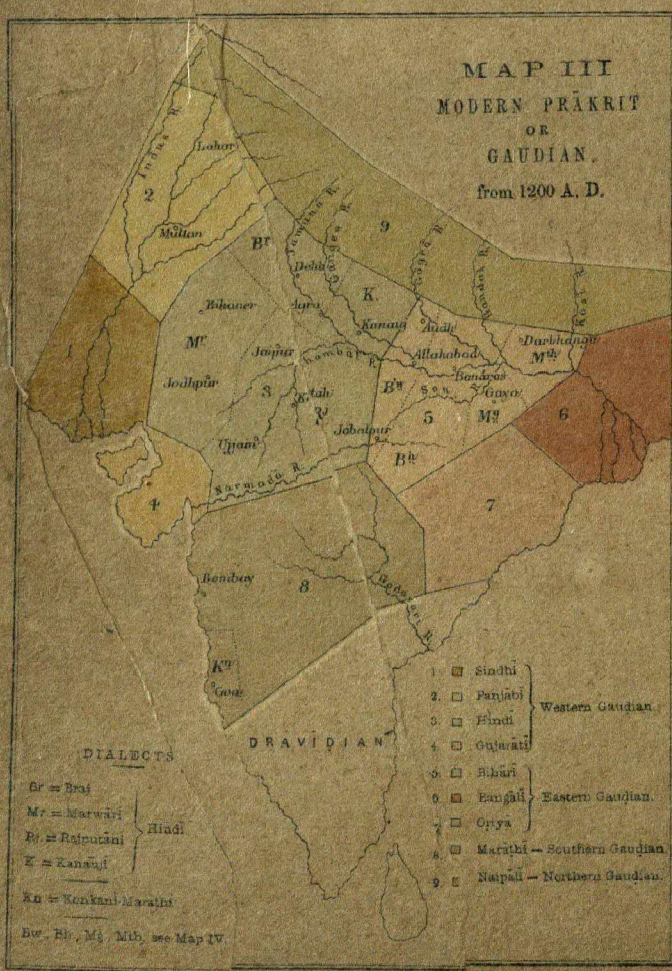
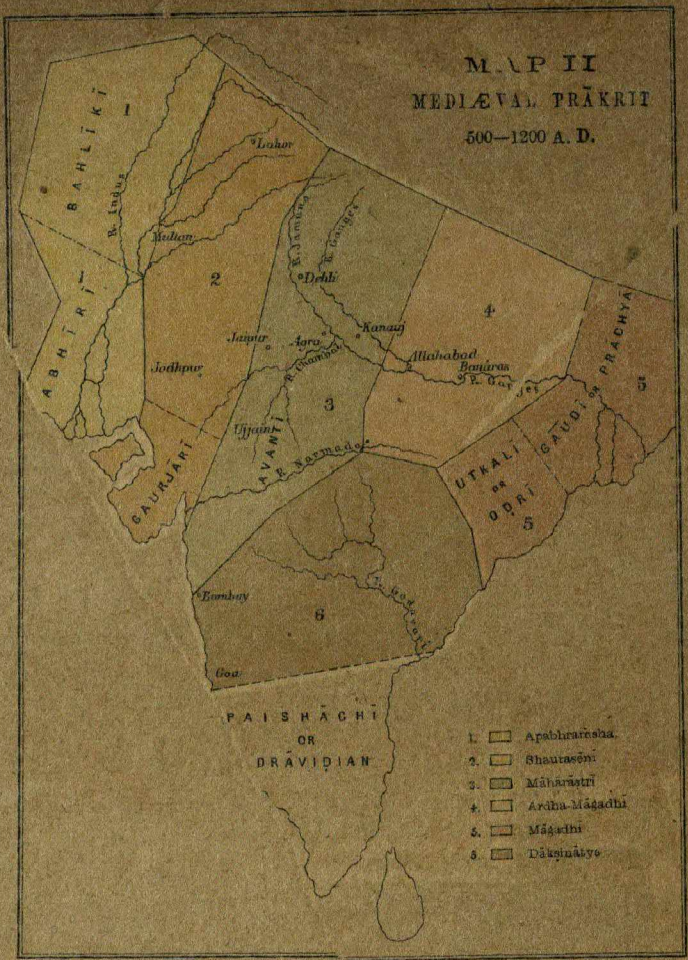
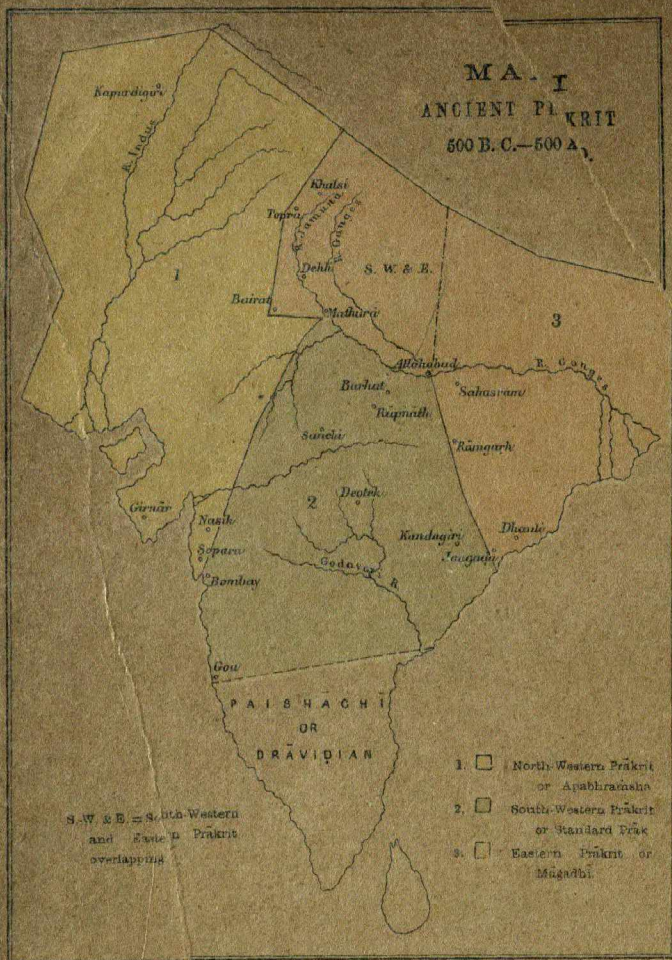






A

COMPARATIVE DICTIONARY

OF THE

BIHĀRĪ LANGUAGE.

COMPILED BY

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AND

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1885.



To

THE HONORABLE SIR ASHLEY EDEN, K.C.S.I., C.I.E.

SIR,

WHEN you, being then Lieutenant-Governor of these provinces, consented more than three years ago to allow us to dedicate this work to you, we little thought that so great a delay would have occurred before this, the first part of it, was published. Nevertheless, we cannot altogether regret that delay, which has resulted, we venture to hope, in making our Dictionary more worthy of your acceptance.

There is a peculiar fitness in dedicating the first Dictionary of the Bihārī language to you; for it was you who, when ruling over these provinces, succeeded in making the national character of the country current in the law-courts, and who first officially recognised the existence of a national language in Bihār.

To you, Sir, therefore, in grateful remembrance of the beneficent reform which you introduced, this work is dedicated by

THE AUTHORS.

CALCUTTA,

BANKIPORE,

1885.



INTRODUCTION.

CONTENTS.

	PAGE.
CHAPTER 1.—System of transliteration	1
„ 2.—The imperfect vowel	3
„ 3.—Anuswāra and anunāsika	5
„ 4.—System of spelling	7
„ 5.—Alphabetical order	11
„ 6.—Shortening of the antepenultimate vowel	13
„ 7.—Equivalent forms of nouns	14
„ 8.—Feminine gender of adjectives	19
„ 9.—Conjugational terms and tables	21
„ 10.—Treatment of the so-called roots in अट ā	31
„ 11.—The terms tatsama and tadbhava	32
„ 12.—Derivations, affinities, etc.	36
„ 13.—Structure of the articles	37
„ 14.—Bihārī literature	38
„ 15.— <i>Résumé</i> of instructions for finding words in the Dictionary	42
„ 16.—List of abbreviations employed in the Dictionary	44



INTRODUCTION.

(*Ad interim.*)

In issuing the first part of our Dictionary, it will be convenient briefly to explain the method observed by us in its compilation.

I.—SYSTEM OF TRANSLITERATION.

We shall make use of transliteration in the following two cases only:—

- (1) The first word or words of every article (*i.e.*, up to the term Tbh. or Ts., see Chap. 11) in the Dictionary will be transliterated, immediately after its Nāgarī form: thus अऊत *aūt*, ऊत *ūt*, औतिया *autiyā*, Tbh. These transliterations will always be printed in *italics*.
- (2) Generally in the Introduction, and occasionally in the Dictionary, transliteration will be employed where it may serve to elucidate our meaning more clearly. In this case italic or roman type will be used according to circumstances.

The systems of transliteration at present in use unfortunately still differ in several important points. It becomes necessary, therefore, to explain clearly the system adopted by ourselves.

- (1) Long vowels are usually indicated in three different ways—thus *ā* or *ā* or *ā*. We have adopted the last sign, the horizontal stroke, because it combines most easily with the sign (˘) of nasalisation, which so commonly occurs with long vowels: thus आँ *ā̃*, ई *ī̃*, ऊँ *ū̃*, etc. The circumflex we shall only employ in the exceptional case of औ *ā̃*, mentioned in Chapter 4, *e*. The acute accent we shall reserve to indicate, when necessary, the tonic accent or stressed syllable of a word: thus छोटा *chhoṭā* ‘small.’
- (2) As regards the vowels *e*, *o*, *ai*, *au*, we shall, in order to preserve uniformity, indicate them when they are long, instead of, as it has been usual hitherto, when they are short: thus we spell *e*, *ē*; *o*, *ō*; *ai*, *āi*; *au*, *āu*; (not *ě*, *e*; *ő*, *o*; *ǣ* *ai*; *ǟ*, *au*); the short vowels being the ones without diacritical marks.
- (3) The imperfect vowel (see Chap. 2) we indicate by the *apostrophe*: thus देखल *dekh'lahū* ‘I saw,’ चारि *chārī* ‘four,’ किछु *kichhū* ‘something.’
- (4) The *anunāsika* (˘) or nasalisation of a vowel we indicate by the *circumflex* (˘): thus आँ *ā̃*, ई *ī̃*. In combination with the sign (˘) of length, it is placed above the latter: thus आँ *ā̃̃*, ई *ī̃̃*, etc. The *anuswāra* (˘) we transcribe by *m*.
- (5) For the guttural nasal ङ, we have adopted the ‘phonetic’ type *ŋ*, which is coming into fashion and has the advantage of getting rid of the inconvenient dots or strokes.
- (6) For the hard palatals we have retained the old-fashioned, though somewhat unscientific, signs *ch* (च) and *chh* (छ). They are so well known and so generally used, at least in English, that the inconvenience of discarding them would have greatly overbalanced any advantage that might accrue from the use of a little more scientifically accurate signs, even supposing there were any general agreement as to what the latter should be. The palatal nasal ञ is indicated by *ñ*, the sign now almost universally adopted.

(7) The whole of the cerebral series is indicated by a subscribed dot, according to a well-known and nearly universal practice. We extend it, however, as some have done before us, to the cerebral sibilant ष (ṣ), transcribing the palatal sibilant श by *sh*. This for two reasons—(1) because it preserves theoretical uniformity, and (2) because it conforms to the universal usage of using *sh* to signify the modern sibilant, which is not a cerebral but a palatal sound, as in *Krish'n* कृष्ण (कृष्ण), *Shām Lāl* शाम लाल, etc.

For convenient reference we append a table exhibiting our system of transliteration. The letters are arranged in the order explained below in Chapter 5.

Vowels.*

Dēvanāgarī.		Transliteration.	Dēvanāgarī.		Transliteration.
Initial.	Medial.		Initial.	Medial.	
1 {	अ†	,	ए†	ॆ	e
	अ† (final)	a	ए†	ॆ	ē
	इ	ā	ए	ॆ	ē
	इ	ā	ऐ	ॆ	ē
	उ†	ū	ऐ†	ॆ	ai
	उ†	ū	ऐ†	ॆ	āi
	ऊ	ū	ऐ	ॆ	āi
	ऊ	ū	ऐ	ॆ	āi
2 {	इ	i	ओ†	ॆ	o
	इ	i	ओ†	ॆ	ō
	इ	i	ओ	ॆ	ō
	इ	i	ओ	ॆ	ō
	इ	i	ओ	ॆ	ō
3 {	उ	u	ओ†	ॆ	au
	उ	u	ओ†	ॆ	āu
	उ	u	ओ	ॆ	āu
	उ	u	ओ	ॆ	āu
	उ	u	ओ	ॆ	āu

*The vowel ऋ and anuswāra (ṃ), when they occur in Sanskrit words, will be transliterated by *ri* and *m* respectively.

†These are new signs. See Chap. 4, e and f.



Consonants.

Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.
क	k	क	k	प	p	श	sh
ख	kh	ख	kh	फ	ph	ष	ṣ
ग	g	ग	g	ब	b	स	s
घ	gh	घ	gh	भ	bh	ह	h
ङ	ṅ	ङ	ṅ	म	m		
च	ch	त	t	य	y		
छ	chh	थ	th	र	r		
ज	j	द	d	ल	l		
झ	jh	ध	dh	व	w*		
ञ	ñ	न	n				

As we shall have occasionally to translate Arabic and Persian words, when quoted as such (*e.g.*, in the comparative portions of our Dictionary), it may be well to state that we follow the system adopted in the dictionaries of Shakespear and Forbes; with one exception, viz. that of using *q* instead of *k* to indicate ق. For the sake of convenience we give here a list of the signs appropriated for those consonantal sounds which are peculiar to Arabic and Persian:—

Ar. Prs.	Roman.	Ar. Prs.	Roman.	Ar. Prs.	Roman.
ا	a	ز	z	ظ	ẓ
آ	ā	ژ	zh	ع	ʿ
ح	h	ص	ṣ	غ	gh
خ	kh	ض	ẓ	ق	q
ذ	ẓ	ط	t	س	s

2.—THE IMPERFECT VOWEL.

The imperfect vowel being a sound frequently met with in the Bihārī (and more or less in the Gaudians generally), and its occurrence not having been sufficiently recognised or noticed, hitherto, it becomes necessary to explain the subject as fully as possible.

By the 'imperfect vowel' we mean what is called the 'voice-glide' by the English phonetists,† that is the shortest possible vocal utterance, like *o* in the word *Brighton* (*Bright'n*) or the obscure vowel sound in the final syllable of *amiable*, *centre* (*amiab'l*, *cent'r*). It occurs in a threefold variety,

* Or *v* in Sanskrit and Prakrit words.

† See Mr. Sweet's Handbook of Phonetics, § 200.

according as it partakes of the nature of *a* (guttural), *i* (palatal), or *u* (labial). Practically it may be said to be a very slightly pronounced sound of *a*, or *i*, or *u*.

In this Dictionary we shall indicate the transliterated imperfect vowel by the apostrophe, under which we shall place the vowels *i* and *u*, whenever it is intended to signify the palatal (*i*) and labial (*u*) variety respectively. In Nāgarī it is only convenient to indicate the medial imperfect vowel, which we do by means of a dot (·), as explained below. In the comparative portion of an article we shall not indicate an imperfect vowel in order to avoid any misleading conclusions regarding cognate Gaudian forms of a word.

An imperfect vowel may occur in the middle of a word, or at the end of a word. In the former case it can only occur between two consonants, in the latter case only after a consonant. It can therefore never occur after or before any vowel; nor does it ever commence a word.

The *guttural* imperfect vowel (·) is very often found in the middle of a word, as in घरवा *ghar'wā* 'house,' मिठकावा *mīṭh'kawā* 'sweet.' The cases when it occurs in this position must be learned by practice; no general workable rules on the subject can be given. At the end of a word it only occurs in poetry, where the final sound of every word which according to Sanskrit usage would end in *a* is pronounced as the imperfect vowel (·). In prose and conversation, with a few exceptions, this final sound becomes altogether silent, that is, all words containing it are pronounced as if they ended in a consonant; thus घर 'house' is pronounced *ghar* in prose and *ghar'* in poetry, but never, as in Sanskrit, *ghara*. There are, however, a few cases in which the final *a*-sound is not silent, but is pronounced either as the full vowel *a* or as the imperfect vowel (·); thus देखव * 'you will see' is pronounced *dekh'bā*, terminating with the full vowel, and दत्त 'given' is pronounced *datt'*, terminating with the imperfect vowel (not *dekh'b* and *datt* respectively). These exceptional cases will be found enumerated in the Dictionary article च *a*. Hitherto it has not been customary to distinguish between the final *a* when it is silent and when it is pronounced. This practice, however, is rendered all the more inconvenient and misleading by the fact that according to the well-known rule of Sanskrit phonetics the final *a* of every word thus spelt should be pronounced (thus, घर and देखव would be pronounced alike *ghara* and *dekh'ba*). The Sanskrit method of indicating the absence of *a* from any consonant is to append the so-called *virāma* (◌̣) to the consonant. This would at first sight have seemed the best plan to adopt in writing Bihārī, and to spell *ghar* घर, but *dekh'bā* देखव.† But there are two great objections to it. In the first place, the *virāma* would express too much; for the final *a*, though silent in all ordinary speech, is not really *absent*. In poetry it must be always read, and must be counted in scanning, if the metre is to be preserved. In the second place, the *virāma* is apt to create difficulties in printing. Hence we have thought it better to invent a new sign to indicate the final *a* when it is pronounced, instead of using the *virāma* to indicate *a* when it is not pronounced. We have adopted for this purpose a small circle (◌̆), placed after the consonant, below the top line, to indicate the full sound of *a*, and a dot (◌̇), placed in the same position, to indicate its imperfect sound. In this Dictionary, therefore, a final *a* is never to be pronounced except when indicated by ◌̆ or ◌̇: thus घर *ghar*, but देखव◌̆ *dekh'bā* and दत्त◌̇ *datt'*.

The occurrence of the *palatal* and *labial* imperfect vowels (*i* and *u*) is, in prose, almost entirely limited to the Maithilī dialect of Bihārī. In this dialect, with a few exceptions, the final sound of every word ending in *i* or *u* is pronounced (in prose and poetry alike) as the imperfect vowel *i* or *u* respectively.‡ Thus अहि 'he is,' देखइ 'let him see,' are pronounced *achhī*, *dēkhathū* respectively, not *achhi*, *dēkhathu*. There are to this rule only three exceptions, in which a final *i* is always

* For an explanation of the sign (◌̆), see Chap. 4, c.

† This system of spelling is followed in Dr. Hoernle's Gaudian Grammar.

‡ See Mth. Gr., p. 6, § 7; also B. Gr., I (Introd.), p. 26, § 43.



pronounced as a full vowel. These are—(1) the final *i* of the plural termination अनि *ani*, as in लोकनि *lokani* (not *lōkanī*), plural of लोक *lōk* 'people';* (2) the final *i* of masc. nouns, as in पानि *pāni* 'water,' मानि *māni* 'proud' (not *pānī*, *mānī*); † (3) a final *i* preceded by a vowel, as in हलुकाइ *halukāi* 'lightness' (not *halukāī*). In this respect the other Bihār dialects differ from Maithili. In them, with a few exceptions, every final *i* and *u* become silent, that is, all words containing them are pronounced as if they ended in a consonant. Hence in these dialects, in respect to their Nāgarī spelling no difference is made between such words and those which end in a silent *a*; that is, both classes of words are spelt alike as ending in silent *a*. Thus, while Maithili has सुन्दरि (fem.) 'beautiful,' मारि 'beating,' pronounced *sundarī*, *mārī*, the other dialects have सुन्दर *sundar*, मार *mār*, etc. There are, however, a few isolated cases of the occurrence of these imperfect vowels in Bhoj'pūrī and Magahī, especially in the former, though even in these cases the use of the imperfect vowel is always optional and is, in fact, less usual. The more prominent cases are the following :—(1) the plural termination of substantives, which in Mth. is अनि *ani*, in Bh. अनि *ani*, अनि *anī* or अन *an*, in Mg. अन *an*; e.g., Mth. लोकनि *lokani*, Bh. लोकनि *lokani* or लोकनि *lōkanī* or लोकन *lōkan*, Mg. लोकन *lōkan*; (2) feminine terminations like that of the 3rd pers. sg. pret. ind., which in Mth. is अलि *ali*, in Bh. अलि *ali* or अल *al*, ‡ e.g., Mth. गिरलि *girali*, Bh. गिरलि *girali* or गिरल *giral*; (3) the poetical termination of the conjunctive participle, which in all Bihār dialects, including Bais'wārī, is इ *i*; e.g., Mth., Bh., Mg., Bw., देखि *dēkhī* 'having seen'; § (4) in pronominal forms like Bh. एहि *ehī* or एह *eh* 'this,' but Mg. एह *eh* only; (5) the numeral 'four,' which is Mth. चारि *chārī*, Bh. चारि *chārī* or चार *chār*, || but Mg. चार *chār*; (6) the 2nd pers. sg. imp., which in Bh. may end in उ; ¶ e.g., देखु *dēkhū* or देख *dēkh* 'see thou,' but Mg. only देख *dēkh*; (7) the indefinite pronoun, which in Mth. is किहु *kichhū*, in Bh. किहु *kichhū* or किह *kichh*, in Mg. कुहु *kuchhū*.** It may be added that in the old Bais'wārī poetry of the Rāmāyan, etc., every final इ and उ, if preceded by a consonant, is pronounced with the imperfect sound.

It should be particularly noted, with regard to these imperfect vowels (*ī*, *ū*) that, on the one hand, for the purpose of scanning they are counted as full vowels (*a*, *i*, *u*), while, on the other hand, for the purpose of shortening the antepenultimate (on which see Chap. 6) a medial one (*ī*) counts, but a final one (*ī* and *ū*) does not count.

3.—ANUSWĀRA AND ANUNĀSIKA.

There is no sign in the treatment of which there prevails greater uncertainty and confusion in the existing dictionaries than the symbol (*ṃ*) of the so-called *anuswāra*. It is necessary therefore to explain briefly the subject and justify our treatment of it.

In Sanskrit the sign (*ṃ*) of the *anuswāra* is used for two entirely distinct purposes :—

- (1) It is employed—and this is its proper use—to signify a peculiar nasal sound, intermediate between a vowel and a consonant, which is not a mere nasalisation of a vowel, but an independent sound following a vowel, just as any other sound (vowel or consonant) might follow a vowel : thus, हंस *hamsa*, वनं *vanam*.
- (2) It is employed—in an improper fashion—to signify the nasalised consonants ङ *ṅ*, ञ *ṇ*, ण *ṇ*, न *n*, म *m*, when conjunct with a non-nasalised consonant of their own classes : thus, अङ्ग *aṅga*, अञ्जनं *añjanam* (for अङ्गं, अञ्जनं).

* See Mth. Gr., p. 10, § 25.

† See Mth. Gr., pp. 17, 20, §§ 40, 47.

‡ See Gd. Gr., p. 350, § 504; B. Gr. II (Bh.), p. 71, § 83.

§ See B. Gr., II (Bh.), pp. 68, 69, §§ 78, 79.

|| See Gd. Gr., p. 251, §§ 391, 392.

¶ See Gd. Gr., p. 331, § 495.

** See B. Gr., II (Bh.), pp. 26, 27, § 29.

In addition to these two, the *anuswāra* is used in Hindī dictionaries for a third purpose, viz., to indicate the *anunāsika* or the nasalisation of a vowel. This *anunāsika* is the same as the nasal sound in the Swābian and other South German dialects, as in *unmöglich* (for *unmöglich* 'impossible'), *wohī* (for *wohin* 'whereto'); it is something like, though not quite the same as, the nasal sound of the French, as in *bon*.* What makes the practice of the Hindī dictionaries still more confusing is that the second mode of employing the *anuswāra* is resorted to very capriciously, some nasal consonants being represented by the *anuswāra*, others by their proper symbols. All this confusion is avoided by adhering to the simple and obvious principle of rigorously limiting each symbol to its own proper use. Accordingly, the system followed in our Dictionary is the following :—

- (1) As in the Bihārī (and Gauḍian generally) the proper *anuswāra* sound does not exist, its sign (°) has been discarded altogether, except in the case of a few words, such as हंस *hans* 'goose,' सिंह *siṅh* 'lion,' the *tatsama* spelling of which it was thought convenient to give in addition to their Bihārī spellings (हन्स *hans*, सिङ्ग *siṅgh*).†
- (2) The nasal consonants, when in conjunction with their class consonants, are always indicated by their proper symbols, viz., ङ *ṅ*, ण *ṇ*, न *n*, म *m*, never by the *anuswāra*: thus we always spell गङ्गा *gaṅgā*, चन्दन *chandan*, not गंगा *gaṅgā*, चंदन *chamdan*, etc.
- (3) The nasalisation of a vowel is indicated by its proper sign, the *anunāsika* (°): thus we spell आँखि *ākhī* 'eye,' नींद *nīd* 'sleep' (not आंखि *ānkhī*, नींद *nīnd*).

In order to determine whether a word which according to the prevalent practice is spelt with the *anuswāra* should in our Dictionary be looked for under a class-nasal or the *anunāsika*, the following rule should be observed :—

If the nasal occurs in a syllable containing a long vowel, it is the *anunāsika*; but in a syllable with a short vowel, it is the nasal consonant of the class to which the following (mute) consonant belongs: e.g., आँकुर *ākur* 'sprout,' आँगन *āgan* 'courtyard,' हाँस *hās* 'goose,' नींद *nīd* 'sleep,' ऊँच *ūch* 'high,' बँत *bēt* 'rattan,' भँस *bhās* 'buffalo,' मोँछ *mōchh* 'moustache,' मौँसी *māūsī* 'maternal aunt; but अंकुर *an̄kur* 'sprout,' निन्दा *nindā* 'abuse,' उँच *uñch* 'high,' etc.

There is only one important exception to this rule. If the nasal occurs in the antepenultimate syllable of a tadbhava word, especially in long and strong forms of nouns, and in causal verbs where an original long vowel is made short,‡ the nasal always is the *anunāsika*: thus, आँकनि *ākani*, 'having heard,' आँथये *āthayē*, 'they set,' and आँधियार *ādhiyār*, 'darkness; strong form आँकुरा *ākurā* (or आँकुरा *ākurā*), आँगना *āg'nā* 'courtyard' and long forms आँकुरवा *ākur'wā* (or आँकुरवा *ākur'wā*) 'sprout,' हाँसवा *hās'wā* (from tadbh. हाँस *hās*) 'goose,' निंदवा *nīd'wā* (from tadbh. नींद *nīd*) 'sleep,' बँतवा *bēt'wā* 'rattan,' भँसवा *bhās'wā* 'buffalo,' मोँछवा *mōchh'wā* 'moustache,' मौँसिया *māūsīyā* 'maternal aunt; causal verbs भँज्याब *bhījāeb*, 'to cause to be wet' (from भँजब *bhījab*), फँकाब *phēkāeb*, 'to cause to throw' (from फँकब *phēkab*). But in the antepenultimate of a tatsama word it is the class-nasal; e.g., अंकुरे *an̄kurē*, 'they spring up,' अङ्गना *an̄g'nā* 'woman,' and अन्धकार *andhakār*, 'darkness,' long forms हंसवा *hans'wā* 'goose' (from tats. हन्स *hans*), निन्दवा *nind'wā* 'abuse' (from tats. निन्दा *nindā*).

* See Mr. Sweet's Handbook of Phonetics, § 22.

† It should be noted that such *tatsama* forms are a mere matter of spelling, not of pronunciation; हंस is never pronounced *hans*, but *hans*.

‡ By the peculiar rule of shortening the antepenultimate. See below, Chap. 6.



There are some other isolated exceptions, such as *मुँह mūh* 'face' and *कान्ह kānh* 'Krishna,' etc., but they are so rare as to render the above given rule a practically safe one.

4.—SYSTEM OF SPELLING.

- (a) The main principle followed in our Dictionary is to spell every word as nearly as possible as it is pronounced. This principle is so obvious, both in regard to its scientific correctness and its practical utility, that it needs no defence. Since, however, it has been carried out in our Dictionary more rigorously and uniformly than is usually the practice, it may be well to observe that customary unphonetic spellings have been discarded in all cases except where practical considerations seemed to render that course inexpedient. But even in these exceptional cases the words have always been given both in their phonetic and in their customary unphonetic shapes, arranged in their respective alphabetical order, and accompanied by cross-references; the main article being reserved for the word in its phonetic spelling. Thus the term for 'flower' is commonly spelt, in Sanskrit fashion, पुष्प *pusp*. It is, however, pronounced पुष्प *pusp* or पुष्प *pushp* or पुष्प *puh'ph*. All four spellings have been given, the main article being under पुष्प *pusp*, to which the reader is referred under पुष्प *puh'ph*, पुष्प *pushp*, and पुष्प *pusp*. Again, the usual spelling of Krishna's name is कृष्ण *Kṛṣṇa*, pronounced कृष्ण *Kṛish'n*. The latter forms the main article, to which a cross-reference is given under कृष्ण *Kṛṣṇa*. So again ग्राह्य *grāhy*, which represents the pronunciation of what is usually written ग्राह्य *grāhy*, is the main article, with a cross-reference to the latter. In the great majority of cases, however, where the phonetic spelling adopted by us can cause no practical inconvenience, because it is not altogether unknown to already existing practice, the words are only given in their phonetic shapes. In order to minimise the risk of inconvenience as far as possible, a table of the phonetic spellings adopted by us in this Dictionary is here inserted.

Unphonetic.	Phonetic.	Examples.	
रि <i>ri</i>	रि <i>ri</i>	रितु <i>ritu</i> spelt रितु <i>ritu</i>	
रण <i>n</i>	न <i>n</i>	रण <i>ran</i> „ रन <i>ran</i>	
शरण <i>sh</i>	स <i>s</i>	शरण <i>sharan</i> „ सरन <i>saran</i>	
भाषा <i>ṣ</i>	ख <i>kh</i>	भाषा <i>bhāṣā</i> „ भाखा <i>bhākḥā</i> , आकर्षण <i>ākārṣan</i> spelt आकर्षण <i>ākarkhan</i>	
लक्ष <i>ḷṣ</i>	ल <i>chh</i> or ख <i>kh*</i>	लक्ष <i>lṣamā</i> „ लखा <i>chhamā</i> , or राक्ष <i>rākṣas</i> „ राक्ष <i>rākhas</i>	
ज्ञ <i>jñ</i>	ग्य <i>gy</i>	ज्ञान <i>jñān</i> „ ग्यान <i>gyān</i>	
हंस <i>ms</i>	न्स <i>ns</i>	हंस <i>hans</i> „ हन्स <i>huns</i>	
सिंह <i>mḥ</i>	ग्घ <i>gyh</i>	सिंह <i>siṁh</i> „ सिङ्घ <i>siṅgh</i>	

It seems hardly necessary to mention, as a practical rule, that if a word is not found under one spelling, it should be looked up under the other.

- (b) Sometimes a word is pronounced, at pleasure, in two different ways. Of the two phonetic spellings possible in these cases, as a rule only that which expresses the more usual pronunciation has been adopted. In order, however, to facilitate the finding of such a word by those who may be more accustomed to the rejected spelling, a list of alternative spellings

* The more usual pronunciation is ल *chh*. If ल *kh* or ल *chh* are medial, they may, after a short vowel, be spelt ल *kkh* or ल *chchkh*, e.g., दक्षिण *dakḥin* or दक्षिण *dakchkhin* for दक्षिण *dakṣin*, रक्षा *rakḥā* or रक्षा *rakchkhā* for रक्षा *rakṣā*.

is herewith given. Those in the first column have been usually adopted; but if any word is not given in that spelling, it will be found in the other.

Adopted.	Rejected.	Examples.	Adopted.	Rejected.	Examples.
आय āy	आय or आइ āe „ āi	पराय and पराय or पराइ parāy „ parāe „ parāi	र	इ	✓पर or ✓पइ par „ par
आव āv	आओ or आउ āo „ āu	चदाव „ चदाओ „ चदाउ caphāw „ caphāo „ caphāu	र	इ	
इया iyā	इआ iā	बेटिया „ बेटिआ betiyā „ betiā	र	ल	फर „ फल phar „ phal
उआ uā	उवा uwā	बहुआ „ बहुवा bahuā „ bahuwā	ग्य	गे	ग्यान „ गेशान gyān „ geān
ऐ or आइ ai „ āe	आइ āi	अघैल or अघाँल and अघाँल aghāilā „ aghāelā „ aghāilā	पर	प्र	परभु „ प्रभु par' „ pra
औ „ आओ au „ āo	आउ āu	पौल „ पाँल „ पाँल pāulā „ pāolā „ pāulā			

- (c) There is one case in which there are two graphic ways of expressing the same sound; viz., the nasal consonants ङ *y*, ञ *ñ*, ण *n*, न *n*, न *m*, when conjunct with a following consonant of their own class, may be either written in full (ङ, ञ, ण, न, म), or simply indicated by the *anuswāra* (◌ं). In the latter case, accordingly, the *anuswāra* must be understood to have, not its proper sound (of the Sanskrit *anuswāra*), but to be a sort of stenographic representation of the nasal sound of the class of consonant which it precedes. As this use of the *anuswāra*, however, is not only unscientific, but also (as explained in Chap. 3) productive of much confusion, it has been altogether discarded by us, and the nasal consonants are always represented by their own proper symbols. A list of these is herewith given :—

Rejected.	Adopted.	Examples.
ङ, ङ, ङ, ङ, ṅk, ṅkh, ṅg, ṅgh,	ङ, ङ, ङ, ङ, ṅk, ṅkh, ṅg, ṅgh,	अङ्क, सिङ्घ spelt अङ्क सिङ्घ (for सिङ्घ) aṅk, siṅgh „ aṅk, siṅgh („ siṅh)
ञ, ञ, ञ, ञ, ṁch, ṁchh, ṁj, ṁjh,	ञ, ञ, ञ, ञ, ñch, ñchh, ñj, ñjh,	कुञ्जी, सञ्जम „ कुञ्जी, सञ्जम (for सञ्जम) kuñjī, sañjam „ kuñjī, sañjam („ sañyam)
ट, ठ, ड, ढ, ṁt, ṁth, ṁd, ṁdh,	ट, ठ, ड, ढ, ṁt, ṁth, ṁd, ṁdh,	पण्डित „ पण्डित paṁdit „ paṁdit.
त, थ, द, ध, ṁt, ṁth, ṁd, ṁdh,	त, थ, द, ध, ṁt, ṁth, ṁd, ṁdh,	चन्द „ चन्द chaṁd „ chand.
प, फ, ब, भ, ṁp, ṁph, ṁb, ṁbh,	प, फ, ब, भ, ṁp, ṁph, ṁb, ṁbh,	बिम्ब, दम्भ „ बिम्ब, दम्भ biṁb, ḍaṁbh „ biṁb, ḍaṁbh.

- (d) There is one case in which there is one graphic way of expressing two distinct sounds, viz., the so-called semi-vowels य and व. The former of these may express the sound of *y* or of *j*, the latter of *w* or of *b*. This practice is both unscientific and confusing, and as there are, in the alphabet, already the separate symbols ज and ब for the sounds of *j* and *b* respectively, we shall employ the latter signs, ज and ब, in every case in which the sounds of *j* and *b* are to be pronounced, and reserve the signs of य and व for those cases only in which they really signify the sounds of *y* and *w* respectively. At the same time, it should be carefully noted, with regard to the hard sound of व, that it is not exactly a mute sound like our common

b, nor quite so liquid as our common *v*. It is a very peculiar sound, neither distinctly *b* nor *v*. Of the two it is nearer to *b*; but in many cases it is very difficult, for European ears, to say which it is. Bihārīs, however, when questioned, in most cases declare it to be *b*, that is, the sound of ब. This being so, we have thought it best to abide by the judgment of the native ear; and accordingly we invariably spell ब *b*, whenever the hard sound of ब is to be pronounced. It is difficult to give exact rules to distinguish the cases in which the two sets of sounds (*y*, *w* and *j*, *b* respectively) occur; but the following directions, founded on the practice of the standard Maithilī, will be found to be approximately correct.

(1) य is pronounced as ज *j* whenever it is the initial sound of a simple word, as जानी (unphon. जानी)* *jātrī* 'traveller,' or of the parts of a compound word, as मनोजोग (unphon. मनोजोग) *manōjōg*, 'desire,' अजोग (unphon. अजोग) *ajōg*, 'unsuitable.' There is only one exception to this practice; viz., when the initial य is inorganic or euphonic,† as in यह *yah* 'he' (not *jah*), for एह *eh*. It is also pronounced ज when it occurs in the conjuncts य, ये 'य,' as सय्या (unphon. सय्या) *sajyā* 'bed,' आचार्य (unphon. आचार्य) *āchārj* 'preceptor,' सङ्गम (unphon. संयम) *sañjam* 'contenance.' In all other cases it is pronounced as *y*; e.g., समय *samay* 'season,' रामायन *rāmāyan* 'the Rāmāyan,' पयोधर *payodhar* 'bosom,' अद्य *ādya* 'to-day,' व्यतीत *byatit* 'passed,' etc. In the case of words compounded with prefixes, there is some uncertainty. After सं *sañ*, initial य is always *j*, as in संयोग (unphon. संयोग) *sañjōg* 'junction,' संयुक्त *sañjuk't* 'joined; after पर (प्र) *par*' it is always *y*, as in परयोग *par'yōg* 'application,' परयुक्त *par'yuk't* 'applied; after नि *ni* it may be *y* or *j*, as in नियोग *niyōg* 'appointment,' but नियुक्त *niyuk't* or नियुक्त *niyuk't* 'appointed.'

(2) व is pronounced as *b* as a general rule, of which there are only a few exceptions. Thus व is *b* in वेद (unphon. वेद) *bēd* 'Veda,' निवृत्त (unphon. निवृत्त) *nibrīt* 'ceased,' अवगाह (unphon. अवगाह) *abagāh* 'ablution,' पवन (unphon. पवन) *paban* 'wind,' भाविनी (unphon. भाविनी) *bhābinī* 'wife,' पावयि (unphon. पावयि) *pābathī* 'if they obtain,' आविर्क (unphon. आविर्क) *ābī-kā* 'having come,' द्रव (unphon. द्रव or द्रव) *darab* 'substance,' शिव (unphon. शिव) *sib* 'Shiva,' देव (unphon. देव) *dēb* 'god,' पूर्व (unphon. पूर्व) *pūr'b* 'former,' सम्बत (unphon. संवत) *sambat* 'year.' In आव, being the final element of a word, व may be pronounced *b* or *w*; e.g., भाव *bhāb* or भाव *bhāw* 'condition.' The exceptions are: in the termination of the long and redundant forms of nouns, as घरवा *ghar'wā* 'house,' माहियवा *māhiyawā* 'gardener,' in the ✓ हव *hāv* and its derivatives, and in words like गाँव *gāw* 'village,' भँवर *bhāwar* 'humblebee,' वह *wah* 'he' (for ओह *oh*). Generally speaking व is pronounced *w* when it is an inorganic or euphonic element. But even in that case, it may sometimes be pronounced *b*; thus in the termination of the long and redundant forms (e.g., घोरेवा *ghor'bā* for घोरेवा *ghor'wā* 'horse') and in certain inflections of such roots as पी *pī* 'drink,' चू *chū* 'drip,' धो *dhō* 'wash' (e.g., चुबि *chūbi* for चुबि *chūwi* 'dripping,' B. Gr. I, p. 36, fable 13;—पिबह *pibāh* for पिबह *pibāh* 'drink ye,' B. Gr. I, p. 38, fable 16;—धोवू *dhōbū* for धोवू *dhōwū* 'wash thou,' Mth. Gr., p. 92). It should be noted that this rule in its entirety only holds good in Maithilī. In Bhoj'pūrī and Magahī there is a distinct tendency towards pronouncing व as *w* (not *b*).

(e) There remains one case to which we must invite special attention, as it is one which has hitherto been nearly altogether overlooked. In Bihārī (and, more or less, in all Eastern Gaudians) there are two different *a*-sounds,—one close, the other open. Each of these may be long or short; so that there are two pairs: (1) the close *a* (short) and the close *ā* (long);

* The examples are spelt phonetically, their unphonetic forms being added in brackets.

† Regarding this term see footnote * on page 13.

(2) the open $\check{a}$ (short) and the open $\bar{a}$ (long). The former pair are pronounced something like $\check{a}w$ (short) in the English 'hot' and $\bar{a}w$ (long) in the English 'law.' The long sound of the latter pair is pronounced like the long $\bar{a}$ in the English or, nearer still, the Scotch 'father;' the short sound does not exist in English, but it may be noticed in the Italian *ballo*. The present method among natives of expressing the two different sounds is to write $\check{a}$ for the close a -sound, and $\check{a}^\dagger$ for the open a -sound; and when they wish to be accurate and to distinguish the quantity of the two sounds, they indicate the long close sound of a by $\check{a}^\dagger$ (i.e., $\check{a}$ plus the prosodic mark of length), reserving the simple $\check{a}$ for its short close sound; on the other hand, they indicate the short open sound of a by $\check{a}^\dagger$ (i.e., $\check{a}$ plus the prosodic mark of shortness), reserving the simple $\check{a}$ for its long open sound. This is a point of much importance, for it practically amounts to the fact that the two ancient graphic signs $\check{a}$ and $\check{a}^\dagger$ have changed their signification. While originally they indicated different quantities ($\check{a}$ and $\bar{a}$) of the same sound, they now primarily signify two different sounds ($\check{a}w$ and $\bar{a}$), and secondarily (with the help of prosodic marks) the quantities of those two sounds. In our Dictionary we have adopted the native system of spelling in its more accurate form, that is, we uniformly spell the close pair of the a -sound by $\check{a}$ (short) and $\check{a}^\dagger$ (long) respectively, and the open pair of it by $\check{a}^\dagger$ (short) and $\check{a}$ (long) respectively. In transliteration we distinguish the former pair by a (short) and $\acute{a}$ (long), the latter by $\check{a}$ (short) and $\bar{a}$ (long). Accordingly the graphic representation, in our Dictionary, of the a -sounds, both in Nāgarī and Roman, will stand thus:—

$$\begin{array}{lcl} \text{Close } a \dots & \left\{ \begin{array}{l} \text{Short } \check{a}^\dagger (= \check{a}w.) \\ \text{Long } \check{a} (= \bar{a}w.) \end{array} \right. & \left| \begin{array}{l} \text{Open } a \dots \left\{ \begin{array}{l} \text{Short } \check{a}^\dagger \check{a}. \\ \text{Long } \check{a} \bar{a}. \end{array} \right. \end{array} \right. \end{array}$$

The following examples will illustrate this system: नन *na* 'not,' मरनल्लो *mar'ṭō*, 'I died' (pronounced something like *nāw*, *māwr'ṭō*), and देखल्लो *dekh'ṭō*, 'you will see,' देखल्लो *dekhālā*, 'you see.' Again बतिया *bātiyā*, 'word,' मरनल्लो *mār'ṭō*, 'I beat,' and बत *bāt*, 'word,' मारल *māral*, 'beating.' For an enumeration, as far as it is in our power, of the various cases in which the two a -sounds (short or long) occur, we must refer the student to the Dictionary articles $\check{a}$ and $\check{a}^\dagger$.

(f) For the medial imperfect vowel (²), the final audible a and the short vowels e , ai , o , au , we have been obliged to invent special Nāgarī symbols. These are fully explained in Chapters 2 and 5.

(g) In spelling Arabic or Persian words incorporated into Bihārī, we have discarded the usual practice of employing diacritical marks (dots) to indicate those sounds which are foreign to the Bihārī alphabet. Thus we spell जरूर *jarūr*, 'necessary,' अरज़ी *ar'jī*, 'petition,' खुश *khush*, 'happy,' गरीब *garīb*, 'poor,' not जरूर (Ar. ضرور), अरज़ी (Ar.-Prs. عرضي), खुश (Prs. خوش), गरीब (Ar. غريب). The reason is that these foreign sounds are never pronounced in Bihārī (except by educated Musalmāns), the nearest indigenous sound being always substituted. And since we give the words in a Bihārī Dictionary as integral parts of the Bihārī vocabulary, we prefer spelling them in their adopted Bihārī garb. To this may be added that the usual system is both inaccurate and useless. All the dots in the world will never make a Bihārī pronounce the foreign sounds, and in some cases the same dotted letter is made to do duty for several different sounds, e.g., ج for ज, ج, ج, ج, so that it is impossible to know which sound it indicates, as well as to which language the word originally belonged.† We supply the latter information, useful for many purposes, by adding 'Arabic, Persian,'

* It is more convenient to retain a for the short close a -sound, because this sound is the most common one, and its transliteration by a , therefore, least interferes with the already existing practice of using a , as may be seen from the above given examples.

† See Dr. Hoernle's Gaudian Grammar, p. 25, and Mr. Beames' Comparative Grammar, vol. I, p. 71.

etc., as the case may be, together with the original spelling in Arabic characters in the comparative portion of the article. As a matter of convenience we here append a list of the foreign sounds, including English, and their Bihārī equivalents.

Ar., Pers.	Bihārī.	Examples.	Ar., Pers.	Bihārī.	Examples.
ا or ع	अ a	اصل असल <i>asal</i> عرضी <i>ar'jī</i>	ش	श or स <i>sh or s</i>	خوشی खुशी <i>khushī</i> or खुसी <i>khusī</i>
ث or ص	स s	ثابت साबित <i>sābit</i> صاحب साहिब <i>sāhib</i>	غ	ग g	غریب गरीब <i>garīb</i>
ح or ه	ह h	حکم हुकुम <i>hukum</i> هزار हजार <i>hajār</i>	ف	फ ph	فایدہ ف़ैदा <i>phaidā</i>
خ*	ख kh	خالی खाली <i>khālī</i>	ق	क k	اکرار <i>ek'rār</i>
ج or ز or	ज j	کاغذ कागज <i>kāgaḥ</i> زمین जमीन <i>jamīn</i>			
ض or ظ		حاضر हाज़िर <i>hājir</i> ظاہر जाहिर <i>jāhir</i>			

Initial ا, § final ا or ه, and medial ع and ه are represented by आ ā; e.g., آخر आखिर *ākhir*, بنده or بندا बन्दा *bandā*, معلوم मालूम *mālūm*, موافق माफिक *māphik*.

English.	Bihārī.	Examples.	English.	Bihārī.	Examples.
d, t	ड d, ट t	{ lord लॉड <i>lād</i> (Mth. Ch. 28, 56), London लण्डन <i>lanḍan</i> , ticket टिकट <i>ṭikat</i> ,	f	फ ph	office आफिस <i>āphis</i> .
th	थ th, द d	thin थिन <i>thin</i> , the दी <i>dī</i> .	qu	क kw	queen क्वीन <i>kwīn</i> .
			du	जु ju	education अजुकेशन <i>[ajukeshan]</i> .

Sometimes, in the process of incorporation into Bihārī, foreign words suffer curious and apparently arbitrary alterations, especially with regard to vowels; thus ज़िमिदार *jimidār* for زميندار *zamīndār*, अन्तकाल *antakāl* for انتقال *intiḡāl*, कुमेती *kumētī* for committee (Mth. Ch. p. 27, verse 49), इस्तीसन *istīsan* for station (Mth. Ch., p. 27, verse 55), &c.

5.—ALPHABETICAL ORDER.

It has been usual hitherto, in dictionaries of the modern Indian languages, to follow the order of the Sanskrit alphabet.¶ This practice has the advantage of observing a well-known system of alphabetic arrangement; we have, therefore, adopted it. But we have been obliged to introduce some modifications, necessitated by two most important differences between the phonetic systems of the Gaudian and the Sanskrit.¶ These differences are the following:—

- (1) Sanskrit possesses no short sounds of *e*, *ai*, *o*, *au*, nor any imperfect vowel, while Gaudian has these sounds.

* خ is sometimes turned into क k; e.g., बक-सीस *bak'sīs* for بخشى 'gift,' see Mag. 63.

† ز is also sometimes turned into ब d or even त t; e.g., कागद *kāgaḍ* or कगता *kagatā* for کاغذ 'paper.' See Mars., ii, 4.

‡ ف is sometimes turned into प p; e.g., सुपेती *supetī* for سفیدی 'whiteness' (in the Rāmāyan).

§ When ا ā is in the antepenultimate, it is, as usual, shortened and represented by آ ā; e.g., آیتنا *āyana* or ऐना *āinā* for آینه, 'mirror.'

¶ Unless when printed in the Persian or Arabic characters.

¶ This, of course, refers only to the established Pāṇinian phonetic system.





which is recommended by considerations of convenience, though perhaps not absolutely defensible scientifically.

6.—SHORTENING OF THE ANTEPENULTIMATE VOWEL.

The genius of the Bihārī language is adverse to the existence of a long vowel or diphthong in a tadbhava word (see Chap. 11), when it would occupy a position removed more than two syllables from the end of the word. In counting syllables, it must be clearly understood that neither a final silent अ *a* nor a final imperfect इ *i* or उ *u* counts as a syllable, while the medial imperfect अ (ः) does. (See Chap. 2.) Thus घर *ghar*, 'a house,' is a word of one syllable; देख *dēkh*, 'I shall see,' आओरि *āori* 'and,' सुतह *sūtathū* 'let him sleep,' are words of two syllables: while देखै *dēkh'āi*, 'you will see,' and देखै *dēkh'lāi*, 'I saw,' are words of three syllables.

This practice of shortening a vowel or diphthong is subject to the following rules, to which careful attention is invited:—

- Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, *i.e.*, in the third from the end of the word, it is shortened to अ *ā*; *e.g.*, नाउवा *nāuwā* (or, contracted नौवा *nāuā*), long form* of नाज *nāj*, 'barber'; आगिया *āgiyā*, long form of आगि *āgi*, 'fire'; पाउला *pāulā* (or, contracted, पौल *pāulā*), 2nd plur. pret. ind. of पाव *pāv*, 'to obtain' (✓ पाव *pāv*).
- Similarly any other vowel or diphthong, finding itself in the antepenultimate, is shortened, provided a consonant which is not euphonic† य *y* or व *w* follows it; thus सिखलै *sikh'lāi*, 'I learned,' from ✓ सीख *sikh*, देखत *dēkhat*, 'if he saw,' from ✓ देख *dēkh*. On the other hand, चुल्लै *chūl'lāi* or चुवल्लै *chūw'lāi*, 'I dripped,' पीयलै *pīy'lāi*, 'I drank,' from ✓ चु *chū* and ✓ पी *pī*.
- Any vowel or diphthong whatever, finding itself removed more than three syllables from the end of the word, is shortened, whether it is followed by a consonant or not; thus चुल्लह *chūl'hū*, '(if) you dripped,' from ✓ चु *chū*, होइह *hoiāi*, '(if) he become,' from ✓ हो *hō*, देखैतौ *dēkhaitāu* or देखैतौ *dēkhaitāu*, '(if) I had seen,' from ✓ देख *dēkh*.

There is an isolated exception in the Bhoj'pūrī present indicative where the final syllable (लौ *lō*, etc.) may not be counted for the purposes of these rules. Thus 'I see' is in Bhoj'pūrī देखलौ *dēkhālō* or देखैलौ *dēkhailō*; 'we see' is देखैलौ *dēkhālā*. This, however, is merely an apparent exception, as the final syllable (लौ *lō*, ला *lā*) is really a separate, enclitic word. It may be added that the antepenultimate vowel is never shortened in verbs in the Rāmāyan; *e.g.*, Ut, do. 42, देखिहि *dēkhahi* with long *ē*, as shown by the metre.

It should be remarked (though the remark does not apply to the Maithilī dialect) that when, according to the rules of optional spelling (see Chap. 4, b), the number of syllables is lessened by the contraction of two adjunct vowels, the long vowel retains its length. Thus Magahī होइह *hoiāi*, '(if) we become,' and देखत *dēkhat*, '(if) he saw,' may also be spelt होइह *hōiāi* and देखत *dēkhat*; but Maithilī होइह *hoiāi*, देखत *dēkhat*.

With regard to the pronunciation of the (long open) आ *ā* when shortened in the antepenultimate, it should be observed that it naturally becomes the corresponding (short open) अ *ā*. (See Chap. 4, e). But there is a tendency, (optional in Maithilī, Magahī, and Eastern Bhoj'pūrī, but imperative in

* For an explanation of this term, see below, Chap. 7.

† When इ *i* or उ *u* is followed by अ *a* or आ *ā*, the letters य *y* and व *w* may be inserted respectively. These inserted letters are called euphonic य and व: thus, मालिया *māliya* or मालिया *māliyā*, 'gardener'; आसुवा *āsuvā*, or आसुवा *āsuvā*, 'tear.' See B. Gr., I, p. 22; Gd. Gr., p. 16. They may also be inserted after अ *a*, as in मालिया *māliwā*, आसुवा *āsuwā*.



Western Bhoj'pūrī and Bais'wārī), though in the case of long forms only, to substitute the short close *a* for the short open *ā*. Thus, while the Bihārī throughout has मार'लौ *mār'lē*, 'I beat,' (never मर'लौ *mar'lē*), on the other hand, the Maithilī, Magahī, and Eastern Bhoj'pūrī have बातिया *bātiyā* or बतिया *batiyā* 'word,' but the Western Bhoj'pūrī and Bais'wārī have only बतिया *batiyā*.*

Among the Bihārīs no fixed usage has as yet established itself regarding the graphic representation of the shortened antepenultimate. Though it is always pronounced short, it is frequently written long. Following our principle of phonetic spelling, we shall uniformly write it short; and any word, found elsewhere spelt wrongly after the uncertain Bihārī fashion, should be looked up as containing a short vowel. Thus, बातिया *bātiyā* or बतिया *batiyā* 'word,' पिढ़िया *piṛhiyā* 'stool,' बुढ़वा *būṛh'wā* 'old man' (long forms of बात *bāt*, पीढ़ी *piṛhī*, बुढ़ा *būṛhā*) are frequently, though incorrectly, written बातिया *bātiyā*, पीढ़िया *piṛhiyā*, बुढ़वा *būṛh'wā*.

It will be seen from the examples given in illustration of these rules how intimately the latter are connected with many processes of derivation and inflexion. Careful attention to them alone will enable the student to determine the dictionary form of many words which in literature or conversation may be met with in some derived (see Chap. 7) or inflected form.

7.—EQUIVALENT FORMS OF NOUNS.

All nouns, whether substantives or adjectives, admit of various equivalent forms, *i.e.*, of various forms which do not differ appreciably in meaning. These forms are the *short*, *long*, and *redundant*.

The short form is the primary form, by which the word is generally known. It is also in most cases the only one admissible in good and literary language. Accordingly, as a rule, the short forms only will be given in this Dictionary. We shall occasionally add to them, in brackets, their corresponding long and redundant forms; but we shall not devote separate articles to the latter, except in those special cases where they are of equal or even greater currency than the short forms, or have acquired any distinct meaning. Hence, whenever they are not found specially mentioned, they should be looked up under their corresponding short forms. The following rough directions will enable the student to do this without any difficulty.

- (a) The long forms of substantives are made by adding one of the suffixes *ā*, *yā*, or *wā* (vulg. sometimes *ē*, *yē*, *wē*) to the short form, the vowels of which, if long, are shortened. The short form, therefore, is found by detaching these suffixes, and, if necessary, lengthening the vowels. Thus the short forms of मालिया *māliyā* 'gardener,' घोरा *ghor'wā* 'horse,' घर *ghar'wā* 'house,' पोथि *pothiyā* or पोथि *pothiā* 'book,' आँसु *āsuwā* or आँसु *āsuā* 'tear,' are respectively माली *mālī*, घोरा *ghōrā*, घर *ghar*, पोथी *pōthī*, आँसू *āsu*.
- (b) The long forms of adjectives are made similarly by adding the suffixes *kā* or *kkā* (fem. की *kī* or क़ी *kkī*) to their short forms. Thus the short forms of बड़का *bar'kā*, मिठका *miṭhākkā*, भारिका *bhār'ikā*, छोटा *chhoṭ'kī* or छोटी *chhoṭākkī*, are respectively बड़ *bar* or बड़ा *barā*, मीठ *mīṭh* or मीठा *mīṭhā*, भारि *bhāri* or भारी *bhārī*, छोड़ *chhōṭ* or छोटी *chhōṭī*.

* It is easy to see that the reason why the pronunciation *a* is not extended to other cases is the avoidance of ambiguity. If causal verbs were pronounced with *a*, they could not be distinguished from the corresponding primary verbs, which are rightly pronounced with *ā*; e.g., the causal मार'लौ *mār'lē* 'I beat,' if pronounced मर'लौ *mar'lē*, would be indistinguishable from the primary verb मर'लौ *mar'lē* 'I died.' Similarly, if गिर'लौ *gir'lē* 'they fell' (see Chap. 9, A, 2) were pronounced गिर'लौ *gir'lē*, it might be confounded with गिर'लौ *gir'lē* (or rather गिर'लौ *gir'lē*), 'you fell.'



(c) The redundant forms of substantives and adjectives are formed from their long forms precisely as long forms of substantives are formed from their short forms, viz., by adding आ *ā*, वा *yā* or वा *wā* to the long form. Thus the long forms of मालिचवा *māliyawā* or (contracted) मालीवा *mālīwā*, घोरौवा *ghorāuwā* (contracted for घोरन्वा *ghor'wawā*), घरीवा *gharāuwā*, पोथिचवा *pothiyawā* or (contracted) पोथीवा *pothīwā*, आँसुचवा *āsuawā*, are मालिया *māliyā*, घोरन्वा *ghor'wā*, घरन्वा *ghar'wā*, पोथिया *pothiyā*, आँसुवा *āsuwā*, and the long forms of बड़कवा *baṛ'kawā* 'large,' मिठकवा *miṭhākk'wā* 'sweet,' भारिकवा *bhārikawā* 'heavy,' छोडकिया *chhoṭ'kiyā* or छोडकिया *chhoṭākkiyā* 'small,' are respectively बड़का *baṛ'kā*, मिठका *miṭhākkā*, भारिका *bhārikā*, छोडकी *chhoṭ'kī* or छोडकी *chhoṭākkī*.

Of the short form of nouns ending in a silent अ *a* there are again two equivalent kinds, viz., a weak and a strong form. In Bihārī most nouns occur usually in the weak form only; a few, however, occur in the strong form only, and some in both the weak and strong forms. This Dictionary, of course, will follow herein the Bihārī usages; but as theoretically all nouns may take both forms, and as it can only be learnt by practice which of the two forms is used in the case of any particular noun, the following easy direction may be given:—

The strong form is made by substituting आ *ā* (fem. ऐ *ī*) in the place of the final silent अ *a* of the weak form. The latter form, therefore, is found by detaching the final आ *ā* or ऐ *ī* of the strong form. Thus—

	Weak.		Meaning.		Strong.
MASC. ...	{ घोर <i>ghōr</i> ...	...	'horse' ...	...	घोरा <i>ghōrā</i> .
	{ बड़ <i>baṛ</i> ...	...	'large' ...	...	बड़ा <i>baṛā</i> .
FEM. ...	{ घोर <i>ghōr</i> ...	...	'mare' ...	...	घोरी <i>ghōrī</i> .
	{ छोड <i>chhōṭ</i> ...	...	'small' ...	...	छोटै <i>chhōṭī</i> .

A similar remark may be made regarding certain nouns ending in an imperfect इ *i* or short इ *i*, which in the Maithilī dialect admit of a weak and a strong form. These are: (1) verbal nouns in इ *i*; (2) abstract nouns in आइ *āi*, and (3) nouns of agency in इ *i*. The strong form is made by substituting ई *ī* in the place of the final इ *i* or इ *i* of the weak form. Both forms may be used indifferently, but the weak form is the more usual one. In this Dictionary we shall, as a rule, give both forms. Thus—

			Weak.		Meaning.		Strong.
VERBAL NOUN	...	...	मारि <i>māri</i>		'beating'		मारी <i>māri</i> .
ABSTRACT „	...	...	हलुकाइ <i>halukāi</i>		'lightness'		हलुकाई <i>halukāi</i> .
NOUN OF AGENCY	...	...	मानि <i>māni</i>		'proud'		मानौ <i>māni</i> .

It should be noted here that many speakers nasalise the final syllable of long and redundant forms, so that we can have घोरन्वाँ *ghor'wāi* as well as घोरन्वा *ghor'wā*, घोरौवाँ *ghorāuwāi* as well as घोरौवा *ghorāuwā*, and so on.

In order to make the above perfectly plain, the following tables, which explain themselves, are here printed. A reference to them will enable the learner, when any one of the three forms (short, long, or redundant) are given, to find the other two.

Table showing the corresponding Long and Redundant Forms of all possible Short Forms of Nouns and Adjectives in Bihārī.

Classification of Short Form.	Short Form.	Long Form.	Redundant Form.
Strong masculine noun in आ ā	घोरा <i>ghōrā</i> , 'a horse'	घोरन्वा <i>ghor'wā</i>	घोरौवा <i>ghorāuwā</i> . घोरौवा <i>ghorāuā</i> .
Tatsama masc. or fem. noun in आ ā	राजा <i>rājā</i> , 'a king'	राजन्वा <i>rāj'wā</i>	राजौवा <i>rājāuwā</i> . राजौवा <i>rājāuā</i> .
	सभा <i>sabhā</i> , 'an assembly'	सभन्वा <i>sabh'wā</i>	सभौवा <i>sabhāuwā</i> . सभौवा <i>sabhāuā</i> .
Weak masculine noun in अ a silent	घर <i>ghar</i> , 'a house'	घरन्वा <i>ghar'wā</i>	घरौवा <i>gharāuwā</i> . घरौवा <i>gharāuā</i> .
Weak feminine noun in अ a silent	बात <i>bāt</i> , 'a word'	बातिया <i>bātiyā</i> or बातिया <i>bātiā</i>	बातियवा <i>bātiyawā</i> or बातौवा <i>bātiwā</i> .
Any masc. or fem. noun in इ i or ई ī	माखी <i>māhī</i> , 'a gardener'	माखिया <i>māhiyā</i> or माखिया <i>māhiā</i>	माखियवा <i>māhiyawā</i> or माखौवा <i>māhiwā</i> .
	पोथी <i>pōthī</i> , 'a book'	पोथिया <i>pothiyā</i> or पोथिया <i>pothiā</i>	पोथियवा <i>pothiyawā</i> or पोथौवा <i>pothiwā</i> .
Any masc. or fem. noun in उ u or ए ē	नाक <i>nāu</i> , 'a barber'	नाकवा <i>nāuwā</i> , नाकवा <i>nāuā</i> , or नौवा <i>nāuā</i>	नाकवा <i>nāuawā</i> or नौवा <i>nāuawā</i> .
Any masculine adjective	मीठ <i>mīth</i> or मीठा <i>mīthā</i> , 'sweet'	मिठन्का <i>mīth'kā</i> मिठक्का <i>mīthākkā</i>	मिठन्कावा <i>mīth'kawā</i> . मिठक्कावा <i>mīthākk'wā</i> .
Any feminine adjective	मीठ <i>mīth</i> or मीठी <i>mīthī</i> , 'sweet'	मिठन्की <i>mīth'kī</i> मिठक्की <i>mīthākkī</i>	मिठन्कीया <i>mīth'kiyā</i> . मिठन्कीया <i>mīth'kiā</i> . मिठक्कीया <i>mīthākkīyā</i> . मिठक्कीया <i>mīthākkiā</i> .

Table showing the corresponding Short Forms of all possible Long Forms of Nouns and Adjectives in Bihāri.

Termination of Long Form.	Long Form.	Short Form.	Classification of Short Form.	
गवा 'wā	घोरगवा ghor'wā	घोरा ghōrā, 'a horse'	Strong masculine noun in ग a.	
	राजगवा rāj'wā	राजा rājā, 'a king'	{ Tatsama noun, masculine or feminine, in ग a	
	सभगवा sabh'wā	सभा sabhā, 'an assembly'		
	घरगवा ghar'wā	घर ghar, 'a house'	Weak masculine noun in ग a silent.	
रवा iya or रवा id	बातिया bātiyā	{ बात bāt, 'a word'	Weak feminine noun in ग a silent.	
	बातिया bātiā			
	मालिया māliyā	{ माली māli, 'a gardener'	{ Any noun, masculine or feminine, in र i or र i.	
	मालिया māliā			
	पोथिया pothiyā	{ पोथी pōthī, 'a book'		
	पोथिया pothiā			
उवा uwā, उवा uā, or वा a.	नाउवा nāūwā	{ नाउ nāū, 'a barber'	Any noun, masculine or feminine, in उ u or उ ā.	
	नाउवा nāūā			
	नौवा nāūā			
का 'kā	मिठका mīṭh'kā	{ मिठ mīṭh or मिठा mīṭhā, 'sweet'	Any masculine adjective.	
की kī	मिठका mīṭhākā			
की 'kī	मिठकी mīṭh'kī	{ मिठ mīṭh or मिठी mīṭhī, 'sweet'	Any feminine adjective.	
की kī	मिठकी mīṭhākī			

Table showing the corresponding Short Forms of all possible Redundant Forms of Nouns and Adjectives in Bihārī.

Termination of Redundant Form.	Redundant Form.	Short Form.	Classification of Short Form.
घोरा <i>ghorā</i> or घोरा <i>ghorā</i> ...	घोरौवा <i>ghorāuwā</i> ...	घोरा <i>ghorā</i> , 'a horse' ...	Strong masculine noun in आ <i>ā</i> .
	घोरौआ <i>ghorāuā</i> ...		
	राजौवा <i>rājāuwā</i> ...	राजा <i>rājā</i> , 'a king' ...	Tatsama noun, masculine or feminine, in आ <i>ā</i> .
	राजौआ <i>rājāuā</i> ...		
	सभौवा <i>sabhāuwā</i> ...	सभा <i>sabhā</i> , 'an assembly' ...	
	सभौआ <i>sabhāuā</i> ...		
	घरौवा <i>gharāuwā</i> ...	घर <i>ghar</i> , 'a house' ...	Weak masculine noun in अ <i>a</i> silent.
	घरौआ <i>gharāuā</i> ...		
इया <i>iyā</i> or ईया <i>iyā</i> ...	बांतिहवा <i>bātiyāwā</i> ...	बात <i>bāt</i> , 'a word' ...	Weak feminine noun in अ <i>a</i> silent.
	बांतीवा <i>bātiwā</i> ...		
	मांलियवा <i>māliyawā</i> ...	माली <i>mālī</i> , 'a gardener' ...	Any noun, masculine or feminine, in इ <i>i</i> or ई <i>ī</i> .
	मांलीवा <i>mālīwā</i> ...		
	पोथियवा <i>pothiyawā</i> ...	पोथी <i>pōthī</i> , 'a book' ...	
	पोथीवा <i>pothīwā</i> ...		
	नांउधवा <i>nāūdwā</i> ...	नाऊ <i>nāū</i> , 'a barber' ...	Any noun, masculine or feminine, in उ <i>u</i> or ए <i>ē</i> .
	नौधवा <i>nāūdwā</i> ...		
मिठका <i>mīṭh'kawā</i> or मिठका <i>mīṭh'kā</i> ...	मिठका <i>mīṭh'kawā</i> ...	मिठ <i>mīṭh</i> or मिठा <i>mīṭhā</i> , 'sweet' ...	Any masculine adjective.
	मिठका <i>mīṭhākk'wā</i> ...		
मिठका <i>mīṭh'kiyā</i> , मिठका <i>mīṭh'kiā</i> or मिठका <i>mīṭh'kiyā</i> , मिठका <i>mīṭh'kiā</i> .	मिठका <i>mīṭh'kiyā</i> ...	मिठ <i>mīṭh</i> or मिठी <i>mīṭhī</i> , 'sweet' ...	Any feminine adjective.
	मिठका <i>mīṭh'kiā</i> ...		
	मिठका <i>mīṭhākkiyā</i> ...		
	मिठका <i>mīṭhākkiā</i> ...		



8.—FEMININE GENDER OF ADJECTIVES.

Our treatment of the feminine gender of adjectives (including participles used as adjectives) requires a word of explanation. The matter is not entirely free from difficulties, and the methods of treatment hitherto adopted are in some respects calculated to mislead the student.

Adjectives may be used in three different ways: either *attributively*, as in सुन्दर नारी *sundar nārī* 'a fair woman;' or *predicatively*, as in ई नारी सुन्दर बा *ī nārī sundar bā* 'this woman is fair;' or *substantively*, as in है सुन्दरी *hāi sundarī* 'oh fair one'! In the two first cases the adjective is used in its proper adjectival sense; in the third case it has become, to all intents and purposes, a substantive, and it should be added that in this substantival sense an adjective is only used when it expresses a person.

Besides this three-fold usage, there is another circumstance which affects the question of the gender of adjectives; namely its origin, whether it is a tatsama (*i.e.* Sanskritic) or a tadbhava (*i.e.* Prākritic) word (see Chap. 11).

For all practical purposes the following five rules will accurately represent the whole state of the matter:—

- (1) All adjectives, whether tatsama or tadbhava, when used as substantives, must be inflected in the feminine form whenever they refer to a female person or personification.

Thus, tadbh., है पियारी *hāi piyārī* or पियारि *piyārī* 'O beloved one,' अकली *akalī* or अकलि *akalī* 'a foolish one' (*e.g.*, Chan. अकलिक बिपति *akalik bipatī* 'the distress of the foolish woman;' see s.v.), परोसिनी *parosinī* or परोसिनि *parōsinī* 'a female neighbour'; tats., सुन्दरी *sundarī* or सुन्दरि *sundarī* 'a fair one' (Bid. 12, 1), सुमुखी *sumukhī* or सुमुखि *sumukhī* 'a friendly one' (Bid. 7, 1), मानिनी *mānini* or मानिनि *mānini* 'a proud one' (Bid. 50, 1), बुधिमती *budhimatī* or बुधिमति *budhimatī* 'a wise one.' These correspond, respectively, to the masculine tadbh. पियारा *piyārā* or पियार *piyār*, अकल *akal*, परोसी *parōsī*; tats. सुन्दर *sundar*, मानी *mānī* or मानि *māni*, बुधिमान *budhimān*. It will be noticed that the feminines are most variously formed. We shall therefore add the substantive feminine form (printed *subst. f.*) in every case in which the nature of the adjective admits of its being used as a substantive. At the same time the following broad rules may be given:— tatsama adjectives form their feminine as in Sanskrit; tadbhava adjectives in आ *ā* and in silent अ *a* have a feminine in ई *ī*; tadbhava adjectives in ई *ī* form as a rule their feminine in ईनी *īnī*; tadbhava adjectives in ऊ *ū*, as a rule, remain the same in the feminine; finally in Maithilī, and in poetry generally, any feminine may end in ई *ī* instead of ई *ī*.

- (2) All tatsama adjectives, when used as proper adjectives (whether attributively or predicatively), are not inflected in the feminine; but their masculine form is used, whether the noun to which they refer be masculine or feminine.

Thus, attributively, सुन्दर चुनरी *sundar chun'ri* 'a beautiful veil' (Hb., 5, 44, masc. सुन्दर *sundar*), रसमय बानी *ras'may bānī* 'a sweet word' (Bid. 33, 6, masc. रसमय *ras'may*), हरखित रानी *har'khit rānī* 'the happy queen' (Hb. 3, 3, masc. हरखित *har'khit*, Skr. हषित *harṣita*), कोमल कामिनी *kōmal kāmīnī* 'a pretty woman' (Bid. 22, 8, masc. कोमल *komal*); predicatively, रङ्ग-भूमि भेल अति परचण्ड *rang-bhūmī bhel ati par'chanḍ* 'the arena was very vast' (Hb. 9, 5, masc. परचण्ड *par'chanḍ*), अधिक भेल लाज *adhik bhel lāj* 'great was the shame' (Bid. 27, 1, masc. अधिक *adhik*). Exceptionally (especially in Maithilī) instances of the use of the feminine form of tatsama adjectives do occur; *e.g.*, attributively, गुनमति नारि *gun'matī nārī* 'a virtuous woman' (Bid. 64, 7), and predicatively, धरनी बेआकुलि भेलि *dhar'nī beākulī bheli* 'the earth was distressed' (Hb. 1, 6). But they are so rare that they may safely be disregarded for

the purposes of the above given practical rule.* In this Dictionary, therefore, we shall mark all tatsama adjectives as being of common gender (printed *com. gen.*), at the same time noting in brackets the occurrence of any exceptional feminine form.

- (3) All tadbhava adjectives ending in चा *ā*, when used as proper adjectives, (whether attributively or predicatively), must form their feminine in ऐ *i*.

Thus attributively छोटी नारी *chhōṭī nārī* 'a little woman' (masc. छोटा *chhōṭā*), जनक-सुता अकेली *janak-sutā akēlī* 'the daughter of Janak alone' (Rām., Ar., ch. 26, 2; masc. अकेला *akēlā*); predicatively, ऐ बात बड़ मीठी बा *i bāt bar mīṭhī bā* 'this thing is very pleasant' (masc. मीठा *mīṭhā*). The following passage of the Gītābalī (A. 82, 1) contains an example of both the second and third rules:— राम-भगति करत सुगम, सुनत मीठी लगति *Rām-bhagatī karat sugam* (tats.), *sunat mīṭhī* (tadbh.) *lagatī* 'devotion to Rām is easy to exercise and pleasant to be told.' It should be added, however, that owing to the fact that in the dialects of Bihārī (especially in Maithilī) these adjectives are more commonly used in their weak form terminating in silent अ *a*, their feminine (as will be noticed below) usually ends in ऐ *i*. Thus in the place of the strong form masculine छोटा *chhōṭā*, अकेला *akēlā*, the Bihārī commonly has छोड़ *chhōṭ*, अकेल *akēl*, with the feminines छोड़ि *chhōṭī*, अकेलि *akēlī* (e.g., Bid. 30, 3, बिलासिनि छोड़ि *bilāsini chhōṭī* 'the little bride,' Rām., Ut., chh. 5, 19, बैलि अकेलि *bēlī akēlī* 'a single creeper').

- (4) All tadbhava adjectives ending in ऐ *i* or ई *ī*, and in उ *u* or ऊ *ū*, are of common gender.

Thus, masc. भारी पथल *bhārī pathal* 'a heavy stone,' or fem. भारी बात *bhārī bāt* 'an important matter'; again masc. झगड़ावू जन *jhaḡ'ṛālū jan* 'a quarrelsome person,' or fem. झगड़ावू नारी *jhaḡ'ṛālū nārī* 'a quarrelsome woman.'

- (5) The tadbhava adjectives terminating with a silent अ *a* are now commonly treated as being of common gender.

Originally they always possessed a feminine form in ऐ *i*, whether they were used attributively or predicatively; and this usage prevails almost uniformly in the older literature of all the Bihārī dialects; e.g., in the Bais'wārī Rāmāyan of Tul'sī Dās, in the Maithilī songs of Bidyāpatī, and Haribans of Man'bōdh, etc. Indeed in the Maithilī dialect the use is exceptionally extended even to tatsama adjectives in silent अ *a* (see footnote*). Thus, tadbhava, attributively, बड़ अगलब *bar ag'lah* नारि *barī ag'lahī nārī* 'a very vicious woman' (Hb. 2, 30, masc. बड़ अगलब *bar ag'lah*), बड़ अनुमनि सखि *barī anumani sakhi* 'a very melancholy (female) friend' (Bid. 34, 1, masc. बड़ अनुमन *bar anumani*); बिलासिनि छोड़ि *bilāsini chhōṭī* 'little bride' (Bid. 30, 3, masc. छोड़ *chhōṭ*), बैलि अकेलि *bēlī akēlī* 'a single creeper' (Rām., Ut., chh. 5, 19, masc. अकेल *akēl*), ऐसन झपट *āsanī jhapat* 'such a swoop' (Sal. 7, masc. ऐसन *āsan*), डेढ़ि चालि *ṭērhi chālī* 'false step' (B. Gr., I, Intro., fable 11, masc. डेढ़ *ṭērhi*); again tatsama, दुष्टि जानि *dushṭī jānī* 'a vile caste' (Hb. 9, 33, masc. दुष्ट *dushṭ*); and predicatively, सुमुखि नर होर *sumukhi nar hōr* 'she was not friendly' (Bid. 30, 2, masc. सुमुख *sumukh*), परापगि अलि नारि *parāp'ti asti nārī* 'the woman had arrived' (Hb. 10, 1, masc. परापग *parāp't*).† The practice, however, is not uniform; exceptions of the use of the masculine instead of the feminine occasionally occur; e.g., प्रहन रमनि *ehan ramani* 'such a woman' (Bid. 17, 5), केहन सुरखौ *kehan sur'khī* 'what a beauty!' (Sal. 7). The latter fashion of dropping the use of the feminine form extended more and more in later times, till in the present day the feminine form is almost entirely abandoned, the masculine form

* A rough calculation of the occurrence of tatsama adjectives in the songs of Bidyāpatī and the Haribans of Man'bōdh shows that among a total of 45 cases of such adjectives in construction with feminine nouns, the feminine form is only used nine times, while the masculine occurs 36 times.

† It should be noted that some of the feminines of tatsama adjectives are not tatsama feminines, as they should be; thus, Maithilī has दुष्टि *dushṭī* for Skr. दुष्टा *dushṭā*. This hybridism of such Maithilī forms shows that the latter are anomalous forms made by a false analogy.



being used equally with reference to masculine and feminine nouns.* It is only in the Maithilī dialect that the feminine is still occasionally used both in prose and poetry, but in the other Bihārī dialects it may now be said to be practically unknown except in poetry. In any case, it should be noted that whenever the feminine form is used, its final *इ* has the sound of the imperfect *ई* (see Chap. 2, and Mth. Gr. §§ 7, 43, 44). Under these circumstances, we shall, in this Dictionary, describe the tadbhava adjectives which terminate with silent *अ* as being of common gender. At the same time we shall note in brackets any feminine in *इ* which we may have met with in literature.

For convenient reference we here add a list of typical examples illustrating our system of treating the feminine gender of adjectives:—

(1) *Tats. adj.*, (rules 1 and 5); *e.g.*—

अकृत *akrit*, *adj. com. gen.*, not done.

अकलङ्क *akalaṅk*, *adj. com. gen.*, (*subst. f.* अकलङ्का *akalaṅkā*), blameless.

बिमुख *bimukh*, *adj. com. gen.*, (*old Mth. and poet. f.* बिमुखि *bimukhi*, *subst. f.* बिमुखी *bimukhi* or *Mth. and poet. बिमुखि bimukhi*), unfriendly.

(2) *Tadbh. adj. in आ* (rules 1 and 3); *e.g.*—

अकरा *ak'ra*, (*f.* अकरी *ak'ri*), *adj.*, dear.

(3) *Tadbh. adj. in ई or उ* (rules 1 and 4); *e.g.*—

भारी *bhārī*, (*Mth. and poet. भारि bhārī*), *adj. com. gen.*, heavy.

परोसी *parōsī*, *adj. com. gen.*, (*subst. f.* परोसिनी *parosinī* or *Mth. and poet. परोसिनि parōsinī*), neighbouring.

(4) *Tadbh. adj. in अ* (rules 1 and 5); *e.g.*—

अकेल *akēl*, *adj. com. gen.*, (*old poet. f.* अकेलि *akēli*), alone.

अकल *akal*, *adj. com. gen.*, (*subst. f.* अकली *akalī* or *Mth. and poet. अकलि akalī*), foolish.

9.—CONJUGATIONAL TERMS AND TABLES.

As there are considerable differences between the names given to the tenses of verbs by the various grammarians, it has been necessary to adopt one system for ourselves. We therefore give below the verb of ✓ देख *dekh* 'see,' conjugated throughout all its various forms with the name which we have adopted for each tense prefixed to each.

The radical tenses are conjugated in full, and after them is given a list of the principal parts of all the various auxiliary verbs used in Bihārī. Then follow the various periphrastic tenses, the first person singular of each being given as sufficient for all practical purposes.

It will be observed that there are six columns for each tense. The first gives the forms current in Maithilī, then follow in order Magahī, Eastern Bhoj'pūrī, Western Bhoj'pūrī, the old Western Bihārī or Bais'wārī of the Rāmāyan, and finally the corresponding forms in Hindi for the sake of comparison and ready reference.

There are in all these dialects (especially in Maithilī and Magahī) many optional forms, which for want of space are not here given. These can all be learned, so far as Western Bhoj'pūrī is concerned, from Dr. Hoernle's Gaudian Grammar, and for the other dialects from Mr. Grierson's Maithilī Grammar published by the Asiatic Society of Bengal, and from the same author's Seven Grammars of the Bihār Dialects published by the Government of Bengal.

* Strictly speaking, the process was this: the final *इ* of the fem. form became at first the imperfect sound of *ई*, and lastly it was indistinguishable from a silent *अ*, and thus the feminine of an adjective became practically identical with its masculine form (see Chap. 2). It will thus be seen that though an adjective ending in silent *अ*, when it qualifies a feminine noun, is in outward appearance masculine, yet originally it was, and in intention it still is, feminine.

A.—RADICAL AND PARTICIPIAL TENSES.

INDICATIVE MOOD.

1. Present: 'I see,' &c.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindi.
Singular ...	1st	Wanting.	Wanting.	देखलौं dekhālō.	देखलौं dekhālō.	Wanting.	Wanting.
	2nd			देखले dekhālē.	देखले dekhālē.		
	3rd			देखला dekhālā.	देखला dekhālā.		
Plural ...	1st			देखीला dekhālā.	देखीला dekhālā.		
	2nd			देखलैं dekhālā.	देखलैं dekhālā.		
	3rd			देखलन dekhālan.	देखलन dekhālan.		

2. Preterite: 'I saw,' &c.

Singular ...	1st	Wanting.	देखलौं dekh'ālō.	देखलौं dekh'ālō, देखेऊँ [dekheū.	देखलौं dekh'ālō, देखौं [dekhyō.	देखेऊँ dekheū.	देखा dekhā.
	2nd	देखले dekh'lē.	देखले dekh'lē.	देखले dekh'lē, देखुए [dekhue.	देखले dekh'lē, देखिस [dekhis.	देखेउ dekheu, देखेसि [dekhesi.	देखा dekhā.
	3rd	देखलक dekh'lak.	देखलक dekh'lak, देखिस [dekhis.	देखलस dekh'las, देखुए [dekhue.	देखलस dekh'les, देखिस [dekhis.	देखेउ dekheu, देखेसि dekhesi, देखल dekhāl.	देखा dekhā.
Intr. 'he fell'	3rd sing.	गिरल giral; 3rd pl. गिरल- [gir'lah.	3rd sing. गिरल giral.	3rd sing. गिरल giral	3rd sing. गिरल giral.	गिरल gireu.	sing. गिरा girā, pl. गिरे gire.
Plural ...	1st	देखल dekhāl, देखलऊँ [dekhlāhū.	देखलीं dekh'lī.	देखलीं dekh'lī, देखुई [dekhui.	देखली dekh'li, देखा [dekha.	देखलि dekhenhī.	देखा dekhā.
	2nd	देखलैं dekh'lāh.	देखलैं dekh'lā.	देखलैं dekh'lā, देखुअँ [dekhua.	देखलैं dekh'lā, देखौ [dekhyāu.	देखेऊ dekhehū.	देखा dekhā.
	3rd	देखलन dekh'lanhī.	देखलन dekh'lan.	देखलन dekh'lan, देखुअन [dekhuan.	देखलन dekh'len, देखिन [dekhin.	देखेन dekhenhī.	देखा dekhā.

3. Future : 'I shall see,' &c.

Singular ...	1st	Wanting.	देखनीं dekh'bañ.	देखनीं dekh'bō.	देखनीं dekh'bō.	देखनीं * dekhabañ, देखिनीं [dekhinañ.	देखनीं dekhiga.
	2nd	देखनीं dekhāñ.	देखनीं dekh'bē.	देखनीं dekh'bē.	देखनीं dekh'bē.	देखनीं dekhabañ, देखिनीं [dekhinañ.	देखनीं dekhiga.
	3rd	देखनीं dekhāt.	देखनीं dekhāt, देखनीं dekhī.	देखनीं dekhī.	देखनीं dekhī.	देखनीं dekhabañ, देखिनीं [dekhinañ.	देखनीं dekhiga.
Plural ...	1st	देखनीं dekhāb, देखिनीं [dekhinañ.	देखनीं dekhāb.	देखनीं dekhāb, देखनीं [dekh'bi.	देखनीं dekhāb.	देखनीं dekhāb, देखनीं dekhāb [bañ, देखिनीं dekhinañ.	देखनीं dekhiga.
	2nd	देखनीं dekh'bañ, देखिनीं [dekhinañ.	देखनीं dekh'bā.	देखनीं dekh'bā.	देखनीं dekh'bā.	देखनीं dekhāb, देखिनीं [dekhinañ.	देखनीं dekhiga.
	3rd	देखनीं dekh'tāñ.	देखनीं dekh'tan, देखिनीं [dekhinañ.	देखनीं dekhinañ.	देखनीं dekhinañ.	देखनीं dekhāb, देखिनीं [dekhinañ.	देखनीं dekhiga.

* Or देखनीं dekhāb throughout.

CONJUNCTIVE MOOD.

4. Present : '(If) I see,' rarely 'I see,' 'I shall see,' &c.

Also Present Imperative and Simple Present Indicative.

Singular ...	1st	देखनीं dekhā, देखनीं dekhī.	देखनीं dekhā.	देखनीं dekhā.	देखनीं dekhā.	देखनीं dekhā.	देखनीं dekhā.
	2nd	देखनीं dekh.	देखनीं dekh.	देखनीं dekh.	देखनीं dekh.	देखनीं dekh.	देखनीं dekh.
	3rd	देखनीं dekhā, देखनीं dekhā.	देखनीं dekhā, देखनीं dekhā.	देखनीं dekhā, देखनीं dekhā.	देखनीं dekhā.	देखनीं dekhā, देखनीं dekhā.	देखनीं dekhā.
Plural ...	1st	देखनीं dekhī, देखनीं dekhā.	देखनीं dekhī.	देखनीं dekhī.	देखनीं dekhī.	देखनीं dekhā.	देखनीं dekhā.
	2nd	देखनीं dekhā.	देखनीं dekhā.	देखनीं dekhā.	देखनीं dekhā.	देखनीं dekhā.	देखनीं dekhā.
	3rd	देखनीं dekhāthū, देखनीं [dekhāthū.	देखनीं dekh'thū, देखनीं [dekh'thū, देखनीं dekhāth.	देखनीं dekhā.	देखनीं dekhā.	देखनीं dekhā.	देखनीं dekhā.

5. Preterite : '(If) I had seen, &c.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan	High Hindī.
Singular ...	1st	Wanting.	देखितूँ dekhitū.	देखितौँ dekhitō.	देखितौँ dekh'tō.	देखतेऊँ dekhateū.	देखता dekh'tā.
	2nd	देखितैँ dekhitē.	देखितैँ dekhitē.	देखिते dekhitē, देखितस [dekhitas.	देखते dekh'tē, देखितस [dekh'tes.	(?) देखतेऊ dekhateu.	देखता dekh'tā.
	3rd	देखैत dekhāt.	देखैत dekhāt.	देखिते dekhitē, देखितस [dekhitas, देखैत dekhāt.	देखत dekhat.	(?) देखतेऊ dekhateu.	देखता dekh'tā.
Plural ...	1st	देखितऊँ dekhitāhū.	देखितौँ dekhitī.	देखितौँ dekhitī.	देखतौ dekh'tī.	(?) देखतेन्हि dekhatenhī.	देखते dekh'tē.
	2nd	देखितहँ dekhitāh.	देखितहँ dekhitā.	देखितहँ dekhitā.	देखतहँ dekh'tā.	देखतेऊ dekhatehū.	देखते dekh'tē.
	3rd	देखितथि dekhitāthī.	देखितथी dekhit'thī, [देखितन dekhitan.	देखितन dekhitan.	देखतन dekh'ten.	(?) देखतेन्हि dekhatenhī.	देखते dekh'tē.

IMPERATIVE MOOD.

6. Precative Forms : 'be good enough to let me see.'

Singular ...	2nd	Wanting.	Wanting.	देखिहे dekhihē.	देखिहे dekhihē.	Wanting.	Wanting.
Plural ...	2nd	देखिहँ dekhihā.	देखी dekhī, देखिहँ dekhihā.	देखी dekhī, देखिहँ dekhī- [hā.	देखिहँ dekhihā.	देखी dekhī, देखिहँ dekhihā, [देखी dekhī.	देखिये dekhiyē.

B.—AUXILIARY VERBS.

✓ अह् aw or हव haw.

PRESENT INDICATIVE.

Singular ...	1st	हौँ hāū.	(pl.) हो hi.	हँवौँ hāwō.	हौवौँ hāwō.	अहेऊँ aheū.	हूँ hū.
	3rd	अहि ahī, हौ hāū.	हे hāi, हौ hāū, हँ hā, हके [hakā, हस has.	हे hāi, हँ hā, हँवे hāwē, [हँवस hāwas.	हौ hāū.	अहे ahāi, अहहि ahahī, [अहस ahasī.	हे hāi.



PRETERITE INDICATIVE.

Singular ...	1st 3rd	Wanting.	{ हलू <i>halū.</i> हल <i>hal.</i>	} Wanting.	Wanting.	Wanting.	Wanting.
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FUTURE INDICATIVE.

Singular ...	1st 3rd	हैब <i>hāib.</i> हैत <i>hāit.</i> , हैत <i>hāit.</i>	} Wanting.	Wanting.	Wanting.	{ हैहै <i>hwaihai.</i>	} Wanting.
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✓ हो *ho.*

FUTURE INDICATIVE.

Singular ...	1st 3rd	होएब <i>hōeb.</i> होत <i>hōt.</i>	होब <i>hōb.</i> होत <i>hōt.</i> , होई <i>hōi.</i>	होईगो <i>hōibō.</i> होई <i>hōi.</i>	होईगो <i>hōibō.</i> होई <i>hōi.</i>	(?) होएब <i>hōūb.</i> , होबो <i>[hōbāū, hōihāū.</i> (?) होबै <i>hōbāi.</i> , होइहकि <i>[hōihakī.</i>	होईगा <i>hōīgā.</i> होएगा <i>hōēgā.</i>
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PRESENT CONJUNCTIVE.

Singular ...	1st 3rd	होए <i>hōa.</i> , होई <i>hōi.</i> होए <i>hōāi.</i> , होए <i>hōa.</i>	होई <i>hōū.</i> होए <i>hōāi.</i> , होएब <i>hōas.</i>	होई <i>hōū.</i> होए <i>hōē.</i> , होएब <i>hōas.</i>	होई <i>hōū.</i> होए <i>hōy.</i>	होई <i>hōū.</i> होए <i>hōāi.</i> , होई <i>hōhī.</i> , [होई <i>hōsī.</i>	होई <i>hōū.</i> हो <i>hō.</i>
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PRETERITE CONJUNCTIVE.

Singular ...	1st 3rd	होईत <i>hōitāhū.</i> होईत <i>hōit.</i>	होईत <i>hōitū.</i> होईत <i>hōit.</i>	होईत <i>hōitō.</i> होईत <i>hōit.</i> , होईत <i>hōi-</i> [<i>tas.</i>	होईत <i>hōitō.</i> होईत <i>hōt.</i> , होईत <i>hōitāi.</i>	होईत <i>hōitū.</i> ? होईत <i>hōitū.</i>	होईत <i>hōitā.</i> होईत <i>hōitā.</i>
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PAST PARTICIPLE.

		भैल <i>bhēl.</i>	होईल <i>hōil.</i> , भैल <i>bhēl.</i>	भैल <i>bhāil.</i>	भैल <i>bhāil.</i>	भयल <i>bhayaū.</i>	हुआ <i>huā.</i>
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अछ *achh.*

PRESENT INDICATIVE.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindi.
Singular ...	1st	ही <i>chhi.</i>	} <i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>
	3rd	अछि <i>achhi</i> , छै <i>chhai.</i>					

PRES. PART. in Mth. & Bh. अछैत *achhait*; in Rām. अछत *achhat.*

PRETERITE INDICATIVE.

Singular ...	1st	छलछ <i>chhalāh.</i>	} <i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>
	3rd	छल <i>chhal.</i>					

✓ थि *thi.*

PRESENT INDICATIVE.

Singular ...	1st	थिकछ <i>thikāh.</i>	} <i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>
	3rd	थिकाह <i>thikāh.</i>					

PRETERITE INDICATIVE.

Singular ...	1st	} <i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>	था <i>thā.</i> था <i>thā.</i>
	3rd						

✓ रह *rah.*

PRETERITE INDICATIVE.

Singular ...	1st	रही <i>rahi.</i>	} <i>Wanting.</i>	{ रहलौ <i>rah'lō</i> , रहौ <i>rahō.</i> रहल <i>rahal</i> , रहे <i>rahē.</i>	रहलौ <i>rah'lō.</i> रहल <i>rahal.</i>	रहेछ <i>raheh.</i> रह <i>rah.</i>	} <i>Wanting as an auxiliary.</i>
	3rd	रहौ <i>rahā.</i>					

✓ बाट *bāt*.

PRESENT INDICATIVE.

Singular ...	1st 3rd	} Wanting.	Wanting.	{ बाटों <i>bāṭō</i> . बाटे, बा <i>bāṭē, bā</i> .	{ बाटों <i>bāṭō</i> . बाटे <i>bāṭān</i> .	} Wanting.	Wanting.
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C.—PERIPHRASTIC TENSES.

INDICATIVE MOOD.

7. Indefinite Present: 'I see,' &c.

Singular ...	1st	Wanting.	देख रही <i>dēkha hī</i> , [देखे रही <i>dēkhe hī</i> .	Wanting.	Wanting.	Wanting.	Wanting.
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8. Indefinite Past: 'I saw,' &c.

Singular ...	1st	Wanting.	देख चुकी <i>dēkha chūkī</i> , [देखे चुकी <i>dēkhe chūkī</i> .	Wanting.	Wanting.	Wanting.	Wanting.
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9. Definite Present: 'I am seeing,' &c.

Singular ...	1st	Open ...	देख रही <i>dēkhāṛī chhī</i> (3rd sing. देख रही <i>dēkhāṛī</i> achhī).	देख रही <i>dēkhāṛī hī</i> .	देखत बाटों <i>dēkhat bāṭō</i> .	देखत बाटों <i>dēkhat bāṭō</i> .	देखत बाहेलें <i>dēkhat bahēl</i> .	देखता हूँ <i>dēkh'tā hū</i> .
		Contracted ...	देख रही <i>dēkhārchhī</i> (3rd sing. देख रही <i>dēkhārchhī</i>).	Wanting.	देखतारों <i>dēkh'tārō</i> .	Wanting.	Wanting.	Wanting.

10. Imperfect : 'I was seeing,' &c.

Number.	Person.	Maithilī.	Magahī.	East Bhoj'pūrī.	West Bhoj'pūrī.	Rāmāyan.	High Hindi.
Singular ...	1st	Open ... देखैत बलहँ dekhāit [chhalāhū.]	देखैत बलहँ dekhāit halū.	देखत रहलौ (रहौ) dekhāt rah'lō (rahō).	देखत रहलौ dekhāt [rah'lō.	देखत रहैँ dekhāt [raheū.	देखता था dekh'tā hā.
		Contracted ... देखैबलहँ dekhāichhalāhū.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.

11. Durative Future : 'I shall be seeing,' &c.

Singular ...	1st	... देखैत होब dekhāit [hōeb.]	देखैत होब dekhāit hōb.	देखत होबौ dekhāt [hōibō.]	देखत होबौ dekhāt [hōibō.	? देखत होबौ dekhāt [hōib.	देखता होऊँगा dekh'tā hōūgā.
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12. Perfect : 'I have seen,' &c.

Singular ...	1st	Trans. direct देखलौ बी dekh'lō chhī.	Wanting.	देखले बाटौ dekh'le [bāṭō.]	देखले बाटौ dekh'le [bāṭō.		देखा है dekhā hā.
		Intrans. direct गिरल बी giral chhī.	Wanting.	गिरल बाटौ giral bāṭō.	गिरल बाटौ giral bāṭō.	?	गिरा है girā hā.
		Trans. and in-trans. indirect. देखलहँ बि dekh'lāhū [achhī.]	देखलौ है dekh'lū hā.	देखलौँ हँ dekh'lō hā.	Wanting.		Wanting.

13. Pluperfect : 'I had seen,' &c.

Singular ...	1st	Direct ... देखलौ बलहँ dekh'lō [chhalāhū.]	Wanting.	देखले रहलौ dekh'le [rah'lō.]	देखले रहलौ dekh'le [rah'lō.	?	देखा था dekhā thā.
		Indirect ... Wanting.	देखलौँ बल dekh'lū hal.	Wanting.	Wanting.		Wanting.

14. Future Exact : 'I shall have seen' or 'I may have seen,' &c.

Singular ...	1st	(Direct) ... देखलौ होब dekh'lō [hōeb.]	देखले होब dekh'le hōb.	देखले होबौ dekh'le [hōibō.]	देखले होबौ dekh'le [hōibō.	?	देखा होगा dekhā hōgā.
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CONJUNCTIVE MOOD.

15. Future Conditional : (If) 'I be seeing,' &c.

Singular ...	1st	...	देखैत होऊ <i>dekhāit hōū.</i>	देखैत होऊँ <i>dekhāit hōū.</i>	देखत होओँ <i>dekhāt hōō.</i>	देखत होऊँ <i>dekhāt hōhū.</i>	P	देखता होऊँ <i>dēkh'tā hōū.</i>
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16. Durative Present Conditional : '(If) I were seeing,' &c.

Singular ...	1st	...	देखैत होइतऊँ <i>dekhāit hōitāhū.</i>	देखैत होतूँ <i>dekhāit hōtū.</i>	देखत होइतों <i>dekhāt hōitō.</i>	देखत होतों <i>dekhāt hōtō.</i>	P	देखता होना <i>dēkh'tā hōtā.</i>
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17. Future Exact Conditional : '(If) I have seen,' &c.

Singular ...	1st	...	देखलै होऊ <i>dekh'lē hōū.</i>	देखलै होऊँ <i>dekh'le hōū.</i>	देखले होओँ <i>dekh'le hōō.</i>	देखले होऊँ <i>dekh'le hōhū.</i>	P	देखा हो <i>dēkhā hō.</i>
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18. Second Preterite Conditional : '(If) I had seen,' &c.

Singular ...	1st	...	देखलै होइतऊँ <i>dekh'lē hōitāhū.</i>	देखले होतूँ <i>dekh'le hōtū.</i>	देखले होइतों <i>dekh'le hōitō.</i>	देखले होतों <i>dekh'le hōtō.</i>	P	देखा होना <i>dēkhā hōtā.</i>
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D.—PARTICIPLES.

1. Present : 'seeing.'

Singular ...	Masculine	...	देखैत <i>dekhāit.</i>	देखैत <i>dēkhāit,</i> देखित <i>[dēkhīt.]</i>	देखत <i>dēkhāt.</i>	देत <i>dēkhāt.</i>	देखत <i>dēkhāt.</i>	देखता <i>dēkh'tā.</i>
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2. Past : 'seen.'

Singular ...	Masculine	...	देखल <i>dēkhal.</i>	देखल <i>dēkhal.</i>	देखल <i>dēkhal.</i>	देखल <i>dēkhal,</i> देखिल <i>[dēkhil.]</i>	देखल <i>dēkhal,</i> देख <i>dēkh.</i>	देखा <i>dēkhā.</i>
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E.—VERBAL NOUNS AND THEIR DERIVATIVES.

1. First Verbal Noun : 'the act of seeing.'

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindī.
Singular ...	Direct ...	देखि <i>dēkhī</i> , देख <i>dēkh</i> .	देख <i>dēkh</i> .	देख <i>dēkh</i> .	देखे <i>dēkhe</i> , देख <i>dēkh</i> .	देखि <i>dēkhī</i> , देख <i>dēkh</i> .	देखी <i>dēkhī</i> , देखि <i>dēkhī</i> , [देख <i>dēkh</i>].
	Oblique ...	देखै <i>dēkhai</i> , देख <i>dēkhā</i> .	देखे <i>dēkhe</i> .	देखे <i>dēkhe</i> .	देखै <i>dēkhai</i> .	देखे <i>dēkhē</i> , देखे <i>dēkhān</i> .	देखा <i>dēkhā</i> .

2. Second Verbal Noun : 'the act of seeing.'

Singular ...	Direct ...	देखल <i>dēkhal</i> .	देखल <i>dēkhal</i> .	देखल <i>dēkhal</i> .	देखल <i>dēkhal</i> .	Wanting.	Wanting.
	Oblique ...	देखला <i>dēkh'lā</i> .	देखला <i>dēkh'lā</i> .	देखला <i>dēkh'lā</i> .	देखले <i>dēkh'le</i> .	Wanting.	Wanting.

3. Third Verbal Noun : 'the act of seeing.'

Singular ...	Direct ...	देखब <i>dēkhab</i> .	देखब <i>dēkhab</i> .	देखब <i>dēkhab</i> .	देखब <i>dēkhab</i> .	देखब <i>dēkhab</i> .	Wanting.
	Oblique ...	देखबा <i>dēkh'bā</i> .	Wanting.	Wanting.	देखबे <i>dēkh'be</i> , देखबै <i>dēkh'bai</i> .	देखिबै <i>dēkhibē</i> .	Wanting.

4. Conjunctive Participle : 'having done the act of seeing,' 'having seen.'

	देखि <i>dēkhī</i> कऊँ <i>kaḥū</i> , (कै <i>kāi</i> , कै <i>kā</i>) or कै <i>kā</i> , कै <i>kā</i> , कै <i>kā</i> देख <i>dēkh</i> (ke).	देख के <i>dēkh ke</i> , (कर) [<i>(kar)</i>].	देख के <i>dēkh ke</i> .	देखे <i>dēkhe</i> } के <i>ke</i> . देख <i>dēkh</i> }	देखि (कै) <i>dēkhī (kā)</i> .	देख कर के <i>dēkh [kar kē]</i> .
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5. Noun of Agency : 'a doer of the act of seeing,' 'one who sees.'

	देखिनहार <i>dēkhin'hār</i> .	देखिनहार <i>dēkhin'hār</i> .	देखनिहार <i>dēkh'nihār</i> .	देखनिहार <i>dēkh'nihār</i> .	देखनिहार <i>dēkhanihār</i> .	देखनेहारा <i>dēkh'nēhārā</i> .
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10.—TREATMENT OF THE SO-CALLED ROOTS IN आ.

There is a large number of roots* which it has been customary to treat as ending in आ *a*. By far the largest number of these roots belong to causal verbs; *e.g.*, करा *karā* 'cause to do,' बना *banā* 'make.' But a few of them are primitive roots; such as पा *pā* 'get,' गा *gā* 'sing,' खा *khā* 'eat,' etc.

These roots are divided into two classes by a very characteristic difference, namely that, when inflected, some roots insert ब *b* (in Maithilī, or व *w* in the other dialects, see Chap. 4, *d*, 2), while others interpose य *y*, between the root and its inflectional termination. The reason of this difference is a simple one. The element ब *b* of one class of roots is organic, representing an ancient प *p*, which in the Sanskrit or Pāli formed part of the root; on the other hand the element य *y* of the other class of roots is inorganic, being a modern—merely euphonic—insertion. The influence of this difference on the inflection of the two classes of roots is very important, causing as it does nearly the whole of the inflections of one class to differ considerably from those of the other class. It becomes, therefore, very desirable to distinguish the two classes by some outward mark. Accordingly we have, in this Dictionary, adopted the following system: all roots which take the organic ब *b* we shall spell with a final ब *b*, while all roots which insert the euphonic य *y* will be spelt with final आ *ā*. To the former class belong all causal roots and the three primitive roots आब *āb* 'come,'† गाब *gāb* 'sing,' and पाब *pāb* 'get.' To the latter class belong all other primitive roots, such as अघा *aghā* 'be satiated,' खा *khā* 'eat,' घबरा *ghab'rā* 'be confused,' etc. Thus the final ब *b* of the √ पाब *pāb* 'get' corresponds to the final radical प *p* of the Sanskrit √ प्राप् *prāp*, and the final ब *b* of the causal √ काराब *karāb* 'cause to do,' to the suffixal प *p* of the Pāli causal √ कारापि *kārāpi*. On the other hand the √ खा *khā* 'eat' is not spelt with ब *b*; for it corresponds to the Sanskrit √ खाद् *khād*, Prākṛit √ खा *khā*, where the final organic द *d* is elided by a Prākṛit phonetic law and, for the sake of euphony, replaced by the semivowel य *y* before certain inflexional terminations.

It may be here explained that the element व (which, it should be remembered, is a semiconsonant, its sound being intermediate between *b* and *v*, see Chap. 4, *d*), has a tendency to be vocalised into ओ *o* or उ *u*. Similarly the element य *y* has a tendency to be vocalised into ए *e* or इ *i*, or even to be elided altogether. It is this circumstance which mainly gives rise to the wide divergence between the inflections of the two classes of roots. It may also be added that owing to the action of false analogy there is a tendency in certain tenses (notably in the future indicative) to assimilate the inflection of the *b*-class of roots to that of the *y*-class. This is, however, not the place to enter into grammatical details, for a statement of which we must refer the reader to Mr. Grierson's Bihārī Grammars, especially to Chapters VIII, X, and XI of Part II, Bhoj'pūrī dialect.

* We have adopted the now not uncommon practice of indicating a language root by the mathematical radical symbol √. We use the term 'root' in the sense of the constant element in any series of sense-related words. Thus in the Bihārī words *bōl-i*, 'speech,' *bōl-āhaṭ*, 'calling,' *bōl-ab*, 'speaking,' *bōl-at*, 'speaking,' *bōl-al*, 'spoken,' *bōl-ā*, 'he speaks,' etc., the constant element *bōl* is the root; the remainder are suffixes, and vary according to the meaning which is to be expressed by the root. (See Dr. Hørnle's H. R., p. 33, Reprint, p. 1.)

† The root आब *āb* is peculiar, inasmuch as its ब *b* is not organic. It probably comes from the Skr. √ आ + आ (see Dr. Hørnle's H. R., p. 41, Reprint, p. 9). It is evidently formed by false analogy with the √ पाब *pāb*, the inflection of which it generally follows, except in the past participle and in the tenses derived therefrom, in which it has आब *āb*, thus reverting to its original character of a √ आ *ā*. The case of the √ गाब *gāb* is similar. It may correspond to a Skr. denominative (or causal) √ गापि *gāpi*, but it is more probably another instance of false analogy, √ गाब *gāb* being formed after √ पाब *pāb*, the inflection of which it follows throughout.

The following examples will illustrate both the radical difference of the two classes and the importance of its bearing on their inflection :—

ROOT FORM.		REGULAR INFLECTION.			IRREGULAR.
Modern.	Ancient.	3rd Pers. Pres. Sing.	Pres. Part.	Past. Part.	1st Pers. Fut.
पाब <i>pāb</i>	Skr. प्राप् <i>prāp</i>	पाबथि <i>pābathī</i>	पाबैत <i>pābāit</i>	पाबोल <i>pāol</i>	पाबब <i>pāēb</i>
कराब <i>karāb</i>	Pā. कारापि <i>kārāpi</i>	कराबथि <i>karābathī</i>	कराबैत <i>karābāit</i>	कराबोल <i>karāol</i>	कराबब <i>karāēb</i>
खा <i>khā</i>	Pr. खा <i>khā</i>	खाथि <i>khāthī</i>	खाइत <i>khāit</i> (for खावत <i>khayat</i>)	खाइल <i>khāel</i>	खाइब or खान <i>khāēb or khāb</i>

II.—THE TERMS TATSAMA AND TADBHAVA.

Omitting words of entirely foreign origin which have been adopted into the Gaudian languages, such as the English words टिकट *ṭikaṭ* 'ticket,' रेल *rēl* 'railway,' or the Arabic जुलम *julam*, i.e. ظلم, 'oppression,' the Persian जलन्दी *jal'ndī*, i.e. جلدی, 'quickly,' the vocabularies of those languages are of Aryan origin.* All foreign words will, in this Dictionary, be indicated by the collective term *Anyadeśhaja*.

The Aryan portion of the vocabulary may be divided into two, on the whole, very clearly distinguishable classes, which are now commonly known by the names of *tatsama* and *tadbhava*, given to them by the native grammarians. *Tadbhava* words are those which have descended into the modern vernaculars from Prākṛit sources, while *tatsama* words are those which have been borrowed direct from the Sanskrit to supply real or fancied deficiencies in the vocabulary.

Tatsama means 'having the same form as in Sanskrit,' *tadbhava* means 'being essentially, though not in form, the same as in Sanskrit.' These meanings of the two terms afford a rough and ready test for distinguishing the two classes of words. Thus राय *rāy* 'king,' भाइ *bhāi* 'brother,' खेत *khēt* 'field,' दहिन् *dahin* 'right,' आन *ān* 'command,' are *tadbhavas*; while राजा *rājā* 'king,' भ्राता *bhrātā* 'brother,' खेत्तर *khēt'r* 'field,' दक्षिन् *dakhin* 'right,' आग्या *āgyā* or अग्या *agya* 'command,' are *tatsamas*, the latter set being in Sanskrit राजा *rājā*, भ्राता *bhrātā*, खेत्त्र *kshētram*, दक्षिणः *dakṣiṇah*, आज्ञा *ājñā*.

A similar division of words of Latin origin may be made in the English language; for example, *honour*, *ransom*, are *tadbhavas* derived from Latin through French, while *honor*, *redemption*, are *tatsamas* borrowed direct from the Latin.†

It should not be thought that a *tatsama* must be absolutely the same as in Sanskrit. On the contrary, *tatsamas* exhibit the most various grades of divergence from their Sanskrit equivalents, and only a small number of them are really absolutely the same as in Sanskrit. To the latter class, e.g.,

* We leave aside the question whether any and what portion of the Aryan element is Aboriginal or Drāviḍian.

† See Mr. Grierson's B. Gr., Part I, page 8. The existence of such a division of words is even more conspicuous in the Romance languages. For examples from the French, the student may consult M. Auguste Brachet's *Historical Grammar of the French Tongue* (Mr. Kitchin's Translation, p. 32), e.g., 'popular' (*tadbhava*) words are—*ange*, *blâme*, *porche*, etc., while the corresponding 'learned' (*tatsama*) words are—*angelus*, *blasphème*, *portique*, etc.



belong the above-mentioned राजा *rājā* and धाता *bhrātā*; while खेतर *khēṭ'r*, दक्षिण *dakṣiṇ*, and आग्या *āgyā* or अग्या *agya*, as will be noticed, differ, in an increasing scale, from their Sanskrit prototypes. It will readily be understood that there may occur cases in which, owing to this circumstance, it may be doubtful in which class a particular word should properly be placed. Thus there is the word जग *jag* 'sacrifice,' for the Sanskrit यज्ञ *yajña*. The real *tadbhava* form of the latter is जन *jan* (Prakrit जण *jaṇṇa* or जन्न *jañña*), which, however, now only occurs in the compound word जनेचो *janeco* (Sanskrit यज्ञोपवीतः *yajñopavītaḥ*), 'sacrificial thread.' But the word जग *jag* is so different from its Sanskrit original, that it might be thought to be a *tadbhava* also; yet there cannot be much doubt that it is more properly classed with the *tatsamas*, because it is a (technical) term adopted direct into the Gaudian from the Sanskrit in early times. The fact is, the real test of classification is a historico-philological one. *Tadbhavas* are those words which have come to the Gaudian through the Prakrit, while *tatsamas* are those which have been adopted into it from the Sanskrit. And according as that adoption occurred at an earlier or later point in the history of the Gaudian, the Sanskrit words exhibit greater or smaller changes in their form.* It may be well, therefore, in order to elucidate still further the meaning and object of the two terms *tatsama* and *tadbhava*, to add a brief historical sketch of the course of descent of the Gaudians or modern vernaculars of North India.

The earliest glimpse of the Aryan vernacular we obtain in the older hymns of the Rig Veda, composed perhaps as early as 2000 B.C. Like every other language, this Vedic language changed, or developed, in the course of time; and another glimpse of it, in a somewhat less antique form, we obtain in the hymns of the Atharva Veda, referable perhaps to about 1000 B.C.† As the Aryan immigration gradually extended over the north of India, their vernacular, in the course of its development, naturally differentiated into several more or less distinct branches. From about 500 B.C. we receive, partly from extant literature, partly from inscriptions on rocks, pillars, etc., information of the existence of three different languages—one current in the north-western, another in the south-western, and the third in the eastern portion of the northern half of the Indian peninsula. Their areas may be roughly indicated by two lines—one touching Khāl'sī, Bairāt, Mathurā, Nāsik, the other joining Mathurā, Allāhābād, Rām'garh, Jaugaḍa; the southern boundary of the whole Aryan area being a west-easterly line commencing near Goa.‡ This is shown on the accompanying Map I.

At this time Buddhism had arisen and spread over the whole of the northern portion of India. Everywhere it adopted the vernaculars of India, in order to propagate its doctrines, in speech and in writing. Thus these vernaculars rose to the dignity of literary languages, with its attendant characteristics of grammatical fixedness and artificialness. Henceforth, therefore, these languages co-existed in a twofold form—the vernacular and the literary. Contemporaneously with, and perhaps in opposition to, the adoption of the vernaculars by the Buddhists for their heterodox compositions, the Brahmanical schools, in which the use and the study of the Vedas and their ancient language had been handed down, elaborated and established,§ for the purpose of their own orthodox compositions, another literary language, drawn on the lines of the ancient Vedic

* For this reason Mr. Beames (Cp. Gr., vol. I, p. 13 ff) divides *tadbhavas* into 'early and late *tadbhavas*,' and Dr. Hærnle (Gd. Gr., Intro., p. xxxviii ff) divides *tatsamas* into '*tatsamas* and *semi-tatsamas*,' the two terms 'late *tadbhavas*' and '*semi-tatsamas*' being intended to distinguish those *tatsamas* which, having been early adopted into Gaudian, have more or less widely diverged from their Sanskrit prototypes. In this Dictionary we have thought it better to limit ourselves to the simpler classification into *tatsamas* and *tadbhavas* only.

† See Professor Whitney's Sanskrit Grammar, pp. xiii, xiv.

‡ For the grounds of this determination, see the Introduction to Dr. Hærnle's editions of the *Prākṛita Lakṣaṇa* and of the *Bakṣhālī Manuscript*.

§ The process culminated in the grammarian Pāṇini, probably in the third or fourth century B.C.

language, and thus possessing a character at once archaic and artificial. This language they designated the *Sanskrit* (संस्कृत *saṃskṛita*, i.e., elaborated, perfected),* in opposition to which the vernaculars were called by them *Prākṛit* (प्राकृत *prākṛita*, i.e., natural, unelaborated).† It will be understood from this that while the *Prākṛits* existed, as already stated, both in a vernacular (or spoken) and a literary form, the *Sanskrit* was only a literary language, but never a spoken one in the sense of a vernacular.

It has already been mentioned that at this period there existed three *Prākṛits*—a north-western, a south-western, and an eastern. The first of these was called the *Apabhraṃsha*, (i.e., corrupt); the second, the *Prākṛit* simply; and the third was named the *Māgadhi*.‡ The literary form of the first may be seen in the Buddhist works written in the so-called ‘*Gāthā* dialect’ (a sort of *Apabhraṃsha* *Sanskrit*, to speak from the *Sanskrit* point of view); that of the second is preserved in the Buddhist works written in the so-called ‘*Pāli*’;§ of the third there is no literature extant, though some evidence of its literary form is afforded by certain ancient inscriptions; and this last remark applies to the two other *Prākṛits* also.||

Some centuries later, perhaps from the fifth century of our era, a new state of things is disclosed to us in *Prākṛit* literature.¶ The three great *Prākṛits* are now seen to have differentiated into a still

* Indian grammarians, when speaking of the Vedic language *technically*, do not call it *Sanskrit*, but *Chhandas* (छन्दस्). The former is their technical term for the scholastic language elaborated on the lines of the Vedic. The two terms *Sanskrit* and *Prākṛit*, however, are of comparatively late origin, the date of which it would be desirable to determine accurately. Lassen (*Ind. Ant.*, Vol. II, p. 1151) places it vaguely some time within the first three centuries A.D. At the time of Pāṇini the Vedic language was called *Chhandas*, while the vernacular language of his time, which formed the groundwork of what we now call *Sanskrit*, was simply designated by the general term *bhāṣā* (भाषा). The latter term, therefore, does not show, as some appear to think, that *Sanskrit* itself was a *vernacular* language. It may be well perhaps, to prevent any misconception of the theory set forth in this Chapter, to state distinctly that we use the term *Sanskrit* exclusively in its strict and accurate sense, as denoting the scholastic language, elaborated (to follow a convenient tradition) by Pāṇini. We, therefore, never understand by that term, or include under it, either the Vedic language or the so-called *Gāthā* dialect, but only (what is sometimes called the ‘classical’) *Sanskrit*. The Vedic is not uncommonly said to be ‘ancient’ *Sanskrit*, and the *Gāthā* dialect, a ‘corrupt’ *Sanskrit*. They may be so designated in a loose way, and by way of speaking from the point of view of *Sanskrit* proper (or ‘classical’ *Sanskrit*). But for the purpose of the present Chapter it appeared desirable to avoid an inaccurate and misleading terminology. To call the so-called *Gāthā* dialect a corrupt *Sanskrit* is as little appropriate as it would be to call the Vedic language a corrupt *Sanskrit*. Both do not conform to Pāṇini’s rules, and may be ‘corrupt’ as judged by that standard; but intrinsically neither of them is corrupt, as little as any other vernacular language is so. It should be added, however, that the so-called *Gāthā* dialect is, strictly speaking, that literary form of the North-Western vernacular (the *Apabhraṃsha* *Prākṛit* of Chāṇḍ) which the latter received at the hands of Buddhist writers. A purer vernacular form of it is preserved in the Indo-Scythic and other inscriptions of North-Western India and Afghanistan. It is not improbable that it was this same vernacular that was the *bhāṣā* of (or spoken by) Pāṇini, and that, in his hands and with his brahmanic knowledge of the Vedic language (*Chhandas*), led to the creation of that far more thoroughly methodic and antique literary form of it which we now call the *Sanskrit*. In Pāṇini’s age there were three great vernaculars in India,—the north-western, the south-western, and the eastern. Pāṇini himself is said to have been a native of the extreme north-west of India. This would tend to show that the north-western vernacular was probably his *bhāṣā*. On the other hand, other traditions connect the elaboration of his grammar with Bad’rī Nāth, where Shiva is said to have inspired him. This would point to that vernacular as his *bhāṣā*, which was spoken in the overlapping portion of the eastern and south-western vernaculars (see Map I). It should be also remembered that probably Pāṇini is only the most prominent representative of what was really a line of grammarians that gradually accomplished the elaboration of *Sanskrit*, by eliminating from the vernacular all more decayed forms in favour of less decayed ones preserved in the Vedic, by preferring, of two optional forms, that which happened to be favoured by the Vedic, and by other such or similar processes.

† Best expressed by the German ‘*naturwüchsig*.’

‡ Under these names they are treated of by the ancient native grammarian Chāṇḍa (चण्ड) in his *Prākṛita Lakṣaṇa*. See Introduction to Dr. Hoernle’s edition of that work in the *Bibliotheca Indica*.

§ Strictly the *Pāli* represents only the *Prākṛit* of the southern portion of the south-western area.

|| The *Ashōka* inscriptions, the *Nāsik* inscriptions, etc. See Dr. Hoernle’s Introduction to his edition of the *Bakhshālī Manuscript*.

¶ At the commencement of the fifth century Fa Hian, the Chinese traveller (399–413 A.D.), tells us:—“Crossing the river we arrive at the country of *Ouchang* (or *Udyāna*). This is the most northern part of India. The language of middle India is everywhere used. Middle India is that which is called the middle country (*madhyo dēsha*). The clothes and food of the ordinary people are likewise just the same as in the middle country.” (See Beales’ Translation, ch. VIII, p. 26.) This seems to show that at that time the ancient distribution of the *Prākṛits* was still prominent, though possibly the passage means no more than that Fa Hian was struck with the wide western extent of the language and manner of life of India *proper*.



larger group. Beginning at the farthest north-west, we have first the *Apabhramsha*, and next to it a Prākṛit, called *Shāūrasēnī*; these two forming the new subdivisions of what was hitherto called the *Apabhramsha* or the north-western Prākṛit. Going still westwards, comes now a Prākṛit called *Māhārāṣṭrī*, corresponding to the major portion of the old south-western or standard Prākṛit; and in the east we find the *Māgadhi*, having preserved the ancient name of the old eastern or *Māgadhi* Prākṛit. But between the *Māhārāṣṭrī* and the *Māgadhi* there appears a new Prākṛit, called the *Ardha-Māgadhi* (i.e., half-Māgadhi), which consists of the eastern and western portions respectively of the old south-western or standard Prākṛit and the old eastern or *Māgadhi* Prākṛit.* This distribution of the mediæval Prākṛits is shown in the accompanying Map II.

None of these five mediæval Prākṛits received any literary cultivation except the *Māhārāṣṭrī*.† The latter, indeed, as a literary language, soon came to acquire a character fully as inflexible and artificial as Sanskrit, if not even more so. There were two varieties of it, however, which may be called respectively the Jain and the Brahmanic *Māhārāṣṭrī*.‡ Of these, the former was rather less artificial, and more nearly approached the vernacular, or spoken, form of that Prākṛit. The other four mediæval Prākṛits, so far as known, never rose above the state of a mere vernacular.§

Again a few centuries later, about 1200 A.D., the process of disintegration is shown a step further advanced. The mediæval Prākṛits now already appear in the incipient stage of that division into the modern Prākṛits or (as we briefly call them) Gauḍians, which we see fully developed in the present day. In the accompanying Map III this modern distribution is shown. Thus the mediæval *Shāūrasēnī* becomes divided into a *Gurjarī* and *Shāūrasēnī proper*, the modern *Gujarātī* and *Mār'wārī*. To the south of the mediæval *Māhārāṣṭrī* and *Ardha-Māgadhi*, corresponding respectively to the modern *Hindī* and *Bihārī*, comes into view the *Dākṣiṇātyā* (i.e., southern) or *Vāṇdarbhī*, the modern *Marāṭhī*.|| The mediæval *Māgadhi* divides into the *Gāuḍī*¶ (or *Prāchyā*) and *Utkalī* (or *Ōḍrī*), which are the modern *Bangālī* and *Ōriyā*.

There is yet a fourth step—the modern division of the Gauḍian languages into their dialects. For the present purpose, however, it will suffice to refer only to the distribution of the dialects of the *Bihārī* (or the mediæval *Ardha-Māgadhi*), which are the special subject of this Dictionary. In the accompanying Map IV this distribution is shown. Proceeding from west to east, the *Bihārī* possesses four principal dialects, the *Bais'wārī*, *Bhoj'pūrī*, *Magahī* (or *Māgadhi*), and *Maithilī*, the last named of which, being the most highly developed, and possessing a literature dating from the 14th century, may be considered as the standard.**

* These are the Prākṛit divisions named by the native Prākṛit grammarians Hēma Chandra and (though less fully) Vararuchi.

† The occasional employment, in a few mediæval Sanskrit dramas, of the other Prākṛits does not affect this statement.

‡ They differ mainly in two points: (1) the use of the euphonic *y* and *w*, and (2) the preservation of the dental *n*, in the Jain *Māhārāṣṭrī*, while the Brahmanic variety carefully avoids both. See Dr. Hørnle's edition of the *Prākṛita Lakṣaṇa*, Introd., pp. lx ff; also his *Sketch of the History of Prākṛit Philology* in the *Calcutta Review* of October 1880.

§ This difference between the *Māhārāṣṭrī* and the other Prākṛits is strikingly shown by the fact that in Sanskrit literature the term 'Prākṛita' is commonly used as a synonym of *Māhārāṣṭrī* when the latter is contrasted with Sanskrit. The literary cultivation of the *Māhārāṣṭrī* was most probably due to its happening to be the vernacular of the Jain community, who continued to use the vernacular for their literary compositions when everywhere else it had become customary to use the Sanskrit for this purpose.

|| The leading dialect of *Marāṭhī* is still called *Dakṣiṇī* or Southern. The far extent of the ancient *Māhārāṣṭrī*, towards the south, is still shown by the existence of the *Kōṇkaṇī* dialect of the *Marāṭhī* in the country round Goa. The *Kōṇkaṇī* has strong affinities with the *Hindī*, the direct representative of the ancient *Māhārāṣṭrī*. (See Rev. F. Maffei's and Mr. Da Cunha's *Kōṇkaṇī Grammars*.) This, the proper *Kōṇkaṇī*, should not be confounded with the *Marāṭhī*, spoken in the northern part of the coast-line, which is also, though improperly, called *Kōṇkaṇī*.

¶ The terms *Gāuḍī* and *Prāchyā* appear to be also sometimes used to denote what we now call the *Bais'wārī*, the westernmost dialect of *Bihārī*.

** For further information on these dialects, their areas, etc., see the Introduction to Mr. Grierson's *Bihārī Grammars*, Part I, pp. 14-17; also J. A. S. B., vol. LII, pt. I, p. 119.

It will be seen at once from this historical sketch of the origin of the Gaudians or modern vernaculars of North India that they are not descended from the Sanskrit in any true sense whatever. Their line of descent, starting from the Vedic, runs through the Prākrits, and, of course, not through the literary, but through the vernacular Prākrits. Hence it will be understood that the origin of the whole of their grammatical structure, and the main portion of their vocabulary, must be looked for in the successive stages of Prākrit development. At the same time, it is easy to conceive that the Indian vernaculars must at all times have drawn some portion of their vocabulary from the literary Sanskrit, especially whenever they happened to be made use of for literary purposes; for it would have been impossible to find in the vernaculars adequate means of expressing many thoughts and things of a higher order. These Sanskritic portions constitute now, as they did always, the *tatsamas* of the vernacular vocabulary, while their *tadbhavas*, which are much the most numerous, are made up by their Prākritic portions.

There is, however, notwithstanding, a sense in which Sanskrit may be said to be the source of the modern vernaculars, to which their words may be ultimately traced up through the Prākrits. For Sanskrit, though not older than the oldest known Prākrit, and though not in the direct line of descent of the Gaudians, yet, in the main, conserves a form of the Indian Aryan language which is older than the oldest Prākrit and the direct source of the latter, namely the Vedic; and for the present purpose Sanskrit thus affords a convenient means of carrying up the historical investigation of the origin of modern words to its legitimate conclusion.

With regard to the maps which accompany the foregoing remarks, it is perhaps hardly necessary to add that they "pretend to be no more than rough exemplifications, by means of definite lines, of our present knowledge regarding a state of affairs essentially indefinite; for languages are not separated by straight lines, but insensibly merge into each other."*

It should also be noted that the distribution of the aboriginal, or the so-called Kolarian, languages in Central India has not been indicated in these maps. For the purpose now in hand, it was scarcely necessary to do so. Their area is extensively encroached upon by settlers from the surrounding tracts occupied by the Gaudian languages, Bangālī, Bihārī, Marāṭhī, and Uṛiyā, the boundaries of which thus become, in a rough way, coterminous.

12.—DERIVATIONS, AFFINITIES, &c.

We have attempted, as far as possible, to trace the derivation of every Bihārī word to its Prākrit and Sanskrit sources. It must be understood, however, that in some cases the derivation suggested is merely a tentative one. In order to enable students to judge for themselves the accuracy or probability of our derivations, we shall quote, wherever possible, the work in which any given Pāli or Prākrit form can be verified; it being understood in the case of Pāli that, unless otherwise specified, the word is taken from Childers' Dictionary. Any form which we are unable to support by a quotation, and which we simply give as a more or less probable conjecture, we shall indicate by an asterisk (*). All forms, however—and they are the majority—which, though not at present quotable, have been made by us in strict accordance with the rules of derivation from Sanskrit laid down by Pāli and Prākrit grammarians, will be given without any special indication. Thus the Prākrit equivalents अंकवाली *amkawālī*, एकसरिख *ekkasariṁ*, एकलौ *ekallō* or एकलौ *ekkalō*, of the Bihārī words अंकवार *āk'wār* 'embrace,' अकसर *ak'sar* or एकसर *ek'sar* 'alone,' and अकेल *akēl* or एकल *ekal* 'alone,' respectively, are all supported by quotations. On the other hand, the Prākrit equivalent of the Bihārī अखारा *akhārā* 'palæstra'

* See Mr. Grierson's Bihārī Grammars, Introduction, page 6.



being simply conjectural, is marked with an asterisk. And again the Pāli and Prākṛit equivalents अकम्मिको *akammikō*, अकम्मिओ *akammīo*, of the Bihārī अकामो *akāmī* 'useless,' are given without any special mark or note, because they are perfectly regular and undoubtedly correct forms, though at present we are not able to verify them by actual quotations. Of some words we have found ourselves quite unable to offer even a tentative derivation, and we shall in such cases simply write 'Der. ?' (*i.e.*, derivation unknown).

With regard to the equivalent forms of Bihārī words, which we adduce from the other Gaudian languages, it should be understood that, unless otherwise mentioned, they are quoted from the dictionaries of those languages; and in all these cases, therefore, it was not thought necessary to add any special reference to the respective dictionary. We have always had recourse to the best dictionaries available, a list of which will be found in the table of abbreviations. In those few cases, however, where the cognate Gaudian word was not taken from a dictionary but from some other work, a reference to the latter, to allow of verification, is always added.

If a word which is inserted in any of the Hindī dictionaries is not found in our Dictionary, it must be understood that the word in question, so far as we have been able to ascertain from literature or personal intercourse, does not exist in Bihārī. With this view, every word occurring in any of the existing Hindī dictionaries has been carefully scrutinised by us.

We may add that we shall always be glad to receive communications on these and other points, which will be duly acknowledged. Such communications will receive our fullest consideration, and, if adopted, will be inserted in their proper places, or, if necessary, in a supplement which will be published at the conclusion of the work.

13.—STRUCTURE OF THE ARTICLES.

First a word, spelt both in Nāgarī and Roman, is given, with its cognate forms (if any) in the various Bihārī dialects. If the word is an adjective, its feminine (printed *f.*) form (if different from the masculine), or, if it is a verb, its principal parts* (printed *pr. pts.*) are also noted; and it is further distinguished as *tadbhava* or *tatsama* or *anyadēshaja* (printed Tbh., Ts., Any.): thus अकेल *akēl*, (*f.* अकेल *akēl* or *Mth.* अकेलि *akēli*), Tbh.

This is followed by an enumeration of the different meanings of the word, which are distinguished from one another by means of raised numbers and semicolons, while synonyms are merely separated by commas: thus under अकास *akās* we have ¹sky; ²air; ³ether; ⁴cypher; ⁵nose.

Immediately after the meanings are given any compounds (printed Comp.) or peculiar phrases (printed Phr.) in which the word may occur.

The compounds or phrases are next followed by examples (printed Exam.) to illustrate the various meanings, the object of the compilers being as far as possible to cite one, or several, examples in support of each meaning given (especially of *tadbhavas*);† and to facilitate reference, raised numbers have been added to the examples, corresponding to the raised numbers of the meanings which they are intended to illustrate. Thus under अकास *akās* several examples are cited in illustration of the five meanings of the word. In every case an example has been accompanied by a translation. Whenever possible, an example has been quoted by us from the Bihārī literature known to us (see Chap. 14), and in every such case an exact reference has been given to the place where the passage may be found and the meaning, in support of which the example is

* The 'principal parts' of a verb are—present participle, past participle, verbal noun in *ḥ*, and oblique verbal noun in *ai*.

† In the case of examples quoted by Fallon in his Hindūstānī Dictionary, as being ostensibly in some dialect of Bihār, we have, in reproducing them in our Dictionary, sometimes been obliged to alter their spelling or grammar, in order to render them in their real Bihārī shape. Such cases we specify by adding 'after Fallon.'

cited, verified. In a few cases, however, (e.g., अकरा *ak'rā* 'costly') in which the word also occurs in Hindī with the same meaning, we have quoted examples from Hindī literature. When literature failed to supply us with an example, we have given one (distinguished by *Coll.*, i.e., colloquial) from our personal intercourse with the people. This was thought by us better than omitting all illustration by example, because examples serve not only to throw further light on a given meaning, but also to show the idiomatic way of applying it. In cases in which a meaning given by us is not borne out by either existing literature or our personal experience, we always quote the source from which it is obtained.

Sometimes a word is used in two different 'parts of speech:' thus अकत *akat* occurs both as an adjective (*adj.*) and as an adverb (printed *adv.*). In such cases the various parts of speech are treated separately and consecutively; each part of speech, with its meanings, examples, and phrases, forming a distinct set, and being distinguished in separate paragraphs and by large Roman numbers. Thus in the article अकत *akat* we have it, first, as an adjective (I. *adj.*), with its meaning, example, and phrases; then we have it, secondly, as an adverb (II. *adv.*), with its meaning and corresponding example.

If there is anything peculiar to be remarked regarding a word, it is now given, enclosed within round brackets and forming a separate paragraph: thus under अकास *akās* there is a long note after the examples.

This concludes the first portion of an article, which treats of the word as used in Bihārī. The second portion, which immediately follows, forming a fresh paragraph, always contains the comparative matter of the Dictionary, and not only gives all the cognate forms of the word that occur in the various Gaudīan languages, but also traces its derivation from its antecedent forms in Prākṛit, Pāli, and Sanskrit. This second, or comparative, portion is distinguished from the first by being enclosed in angular brackets.

It should further be noted as a general rule that with the exception of the meanings and translations, which are printed in Roman, the whole of the (English) matter of an article is printed in *Italics*. This shows at a glance what is translation and what is commentary.

14.—BIHĀRĪ LITERATURE.

The following is a list of all the Bihārī literature with which we are acquainted. A large portion of it does not yet exist in print, but is only to be met with in manuscript. The two portions are indicated in the subjoined list by the addition of *PR.* and *MS.* respectively. As some of the printed works have been issued from various presses, we have always added in brackets the needful notices to identify the particular edition which has been consulted by us in the preparation of this Dictionary. Similar notices, where necessary, have been added to the manuscripts, nearly all of which are in our own possession.

Though the list contains all the existing literature known to us at present, it must not be supposed that we have been able to read the whole, or even that we have seen every portion of it. Most portions, especially of the larger and more important kind, like the Rāmāyan and Bidyāpati's poems, we have worked through carefully; others we have only been able to go over cursorily; others, again, especially of the smaller compositions, we have had no opportunity of seeing. The three classes will be indicated in the following list by *Read*, *Seen*, and *Unknown* respectively.

As far as possible within the limited time at our command, we have carefully indexed all those works which we have *read* or *seen*. This was done, in the first place, for our own convenience in preparing the Dictionary, but also with a hope that the indexes when printed may prove acceptable to other students of Bihārī literature. They will be found very useful for the purpose

of verifying the numerous statements and quotations in our Dictionary, as well as, generally, for any comparative study in the field of North-Indian literature and languages. The word 'Index' has been added to every work to which one has been made; and when it exists in print, the needful reference is given.

In Maithilī.

- (1) Bidyāpatī Thākur's Poems, in old Maithilī. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (issued in parts with the Bihārī Dictionary).
- (2) Two plays in old Maithilī, said to be by the same author, viz. Pārijāt Haran and Rukminī Swayambar. They are said still to exist in MS., though we have not succeeded in tracing them. *Unknown.*
- (3) Kabi Lāl's Gāūrī Parinay, a small play in Sanskrit, Prākṛit, and old Maithilī. *MS. Seen.* Index (in *MS.*).
- (4) Man'bodh's Haribans, in old Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., vol. LI, Part I, for 1882, and vol. LIII, Part I, for 1884.) *Read.* Index. (J. A. S. B., vol. LIII, Part I, Special Number for 1884.)
- (5) Song of King Salhēs, in modern Maithilī prose. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*).
- (6) Song of the Famine, by Phatūrī Lāl (a living poet), in modern Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*).
- (7) Ukhāharan, a play in modern Maithilī, by Harkh Nāth (a living poet). *MS.* (not in our possession.) *Unknown.*
- (8) Some poems by the same, in modern Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*).
- (9) Prabhāpatī Haran, a Sanskrit and Prākṛit drama interspersed with eighteen Maithilī songs, by Bhānu Nāth Jhā (a living poet). Date: beginning of the present century. *MS.* (A copy, corrected by the author himself, in Mr. G. A. Grierson's possession.) *Read.* Index (in *MS.*).
- (10) Bātā-hbān, a metrical incantation for wind, one verse being devoted to each letter of the alphabet; by the same. (See article *ब्रह्म* *mūs* in the vocabulary to Maithil Chrestomathy, Part II of Extra Number for 1880, J. A. S. B.) *MS. Read.* Index (in *MS.*).
- (11) Gīt Nebārak, a song in modern Maithilī. Author and date unknown. *MS. Seen.* Index (in *MS.*).
- (12) Gīt Dinā Bhadrīk, a song in the modern Maithilī of the Nēpāl Tarāi. *MS. Read.* Index (in *MS.*).
- (13) Gīt Dinā Bhadrī Kawand, a song in the modern Maithilī of the Nēpāl Tarāi. *MS. Read.* Index (in *MS.*).
- (14) Numerous songs by the following poets:—

a. Umāpatī.	e. Mahīpatī.	i. Jayadēb.	n. Chakrapānī.
b. Nandīpatī.	f. Jayānand.	k. Kēshab.	o. Lakshmīpatī.
c. Mod Nārāyan.	g. Chaturbhuj.	l. Shēkhar.	p. Chandra Kabī.
d. Ramāpatī.	h. Saras Rām.	m. Bhanjan.	

All in *MS.* Mostly *unknown*; but specimens of the songs of most of these poets, with English translations, by G. A. Grierson, have been published in J. A. S. B., vol. LIII, Part I, Special Number for 1884. Index (in *MS.*) Lakshmīpati died about ten years ago; he was a very prolific writer, but wrote mostly in the Bais'wārī dialect. Chandra Kabī is a living poet, and has supplied us with many examples. Regarding the other poets no information was obtainable.

(15) Miscellaneous writings in modern Maithilī; *e.g.*—

- (a) Chāṅkīdārī Nīyamābalī, by G. A. Grierson and Srī Nārāyan Singh. *PR. Read.*
- (b) Translation of portions of the Bible and some Tracts, by Baptist Missionaries. *PR. Seen.* Index. (English concordance may be used for the purpose.)
- (c) Fables and Dialogues, by Srī Nārāyan Singh, in modern Northern Maithilī. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part I, Maithil Grammar, Appendix II; and Bihārī Grammars, Part I, Introduction, Appendix). *Read.* Index (in *MS.*)

In Bhoj'pūrī.

- (1) Song of Ālhā, in a mixture of Bhoj'pūrī and Magahī. *MS.* The relation of this version to another in Hindī, usually, though probably erroneously, ascribed to Chand Bar'dāī, is still uncertain. *PR.* (ed. G. A. Grierson in Ind. Ant. for 1885). *Read.* Index (in *MS.*)
- (2) Gīt Bijāī Mal, a song in old Bhoj'pūrī. *PR.* (J. A. S. B., vol. LIII, Part I, Special Number for 1884). *Read.* Index (in *MS.*)
- (3) Gīt Rājā Gōpī Chand, a ballad in old Bhoj'pūrī (apparently a fragment). *PR.* (ed. G. A. Grierson in J. A. S. B., vol. LIV, Part I, for 1885). *Read.* Index (in *MS.*)
- (4) Folklore from Eastern Gorakh'pur, in modern Bhoj'pūrī verse. Text and English translation by Hugh Fraser. *PR.* (J. A. S. B., vol. LII, Part I, for 1883.) *Read.* Index (in *MS.*)
- (5) Folksongs, in modern Bhoj'pūrī. Text and English translation by G. A. Grierson. *PR.* (J. R. A. S., vol. XVI (N.S.), Part II, 1884.) *Read.* Index (in *MS.*)
- (6) Bhoj'pūrī Songs, from the Shāhābād district. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part II, Bhoj'pūrī, Appendix II.) *Read.* Index (in *MS.*)
- (7) Agricultural Songs, in Western Bhoj'pūrī. *PR.* (In detached portions; in Carnegie's Kachahrī Technicalities *s.v.* NAKHAT, and in Fallon's Hindūstānī Dictionary; also all in Grierson's Bihār Peasant Life.) *Read.* Index (in *MS.*)
- (8) Fables and Dialogues, in the Sāran Bhoj'pūrī, by Bisēsar Parshād. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part II, Bhoj'pūrī, Appendix I.) *Read.* Index (in *MS.*)
- (9) A number of miscellaneous songs. *MS.* (to be ed. by A. F. Rudolf Hoernle in J. A. S. B.) *Read.* Index (in *MS.*)
- (10) Sudhābund, a collection of sixty Kajalīs by Maharājādhirāj Kumār Lāl Kharg Bahādur Mall. *PR.* (1884, by S. P. Sinha, Khadgbilas Press, Bankipore). *Seen.* Index (in *MS.*)
- (11) Dēvākṣara Charitra, a serio-comic drama in the vernacular, by Paṇḍit Ravidatta Shukla. *PR.* (Benares, Light Press, 1884). *Read.* Index (in *MS.*) The third and fourth scenes are in the Bhoj'pūrī dialect.

*In Magahī.*

- (1) A few songs, in *MS.* *Read.*
- (2) A large collection of songs, in impure Magahī, *i.e.*, in the dialect of the borderland between Magahī and Bhōj'pūrī. *MS.* (Procured from a man who had been one of Fallon's assistants.) *Read.* Index (in *MS.*)
- (3) Fables and Dialogues, in the dialects of Gayā and South Patnā. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part III, Māgadhī, Appendix I.) *Read.* Index (in *MS.*)
- (4) Gīt Rājā Gōpī Chand, a ballad in Magahī. *PR.* (ed. G. A. Grierson in *J. A. S. B.*, vol. LIV, Part I, for 1885). *Read.* Index (in *MS.*)

In Bais'wārī.

- (1) Rāmāyan (also called the Chāupāī Rāmāyan), in old Bais'wārī, by Tul'sī Dās. *PR.* (Medical Hall Press, Benares, 1869; ed. Rām Jasan). *Read.* Index (issued in parts with the Bihārī Dictionary).
- (2) Various smaller works by the same author, the most important of which are the following:—
 - (a) Kabit Rāmāyan or Kabittābalī. *PR.* (Benares, Light Press, 1879 (S. 1936); ed. Gōpī Nāth Pāthak. *Read.* Index (in *MS.*)
 - (b) Sat Saī. *PR.* (Benares, Light Press; complete without commentary; ed. Gōpī Nāth Pāthak; also selected portions with commentary, ed. the same). *Seen.* Index (in *MS.*)
 - (c) Gītābalī. *PR.* (Benares, Light Press, 1869.) *Read.* Index (in *MS.*)
 - (d) Jānakī Maṅgal, Pārbatī Maṅgal, Bāirāgya Sandīpinī, Rām Lalākar Nah'chhū, Bar'wē Rāmāyan. *PR.* (All in one volume, ed. by Prayāg Datt' Singh, at the Braj Chandra Press, Benares.) *Read.* Index (in *MS.*)
 - (e) Rām Salākā. *MS.* *Unknown.*
 - (f) Śrī Rām Agyā, also called Rām Sagunābalī; *PR.* (ed. Prayāg Datt' Singh at the Braj Chandra Press). *Seen.* Index (in *MS.*)
 - (g) Dohābalī. *PR.* (1882, Lucknow, Nawal Kishor Press). *Seen.* Index (in *MS.*)
 - (h) Chhandābalī or Chhand Rāmāyan. *Unknown.*
 - (i) Kuṇḍaliyā Rāmāyan. *Unknown.*
 - (k) Saṅkaṭ Mōchan. *PR.* (1879 or S. 1936 at Lucknow, by Munshī Bēnī Prasād). *Seen.* Index (in *MS.*)
 - (l) Hanumān Bāhuk. *PR.* (in the same volume with the Kabit Rāmāyan). *Seen.* Index (in *MS.*)
 - (m) Krishṇābalī. *PR.* (1882 or S. 1939, by Braj Chandra, at the Braj Chandra Press, Benares). In Braj, not Bais'wārī. *Seen.* Index (in *MS.*)
 - (n) Kaṛ'kā Chhand. *Unknown.*
 - (o) Rōlā Chhand. *Unknown.*
 - (p) Jhūl'na Chhand. *Unknown.*
 - (q) Binay Patrikā. *PR.* (ed., with a commentary, by Bābū Shiv Prakāsh of Dum'rāō, at Lucknow, Nawal Kishor Press, 1878.) *Seen.* Index (in *MS.*)
 - (r) Chhappāī Rāmāyan. *PR.* (ed. Kāshī Nāth Singh, Dinapore, Central Press, 1884). *Seen.* Index (in *MS.*)

N.B.—Extracts from most of the above-named smaller works are contained in Professor Bihārī Lāl Chāubē's Anthology, called the Bihārī Tul'sī Bhūshan Bōdh; also in Shiv Singh's Anthology, called Shiva Simha Sarōja (2nd ed., Lucknow, Nawal Kishor Press, 1881).

- (3) Sundarī Tilak. *PR.* (Benares, Light Press.) *Seen.*
 (4) Lāl Jhā's Battle of Kanarpī Ghāt, by a Maithil Brāhman at the end of the last century.
PR. (J. A. S. B., vol. LIV, Part I, for 1885.) *Read.* Index (in *MS.*)
 (5) Padmāwat, by Malik Mohammad Jāy'sī. *PR.* (Chandra Prabhā Press, Benares, 1884; ed. Rām Jasan). *Read.* Index (in *MS.*)

15.—RESUMÉ OF INSTRUCTIONS FOR FINDING WORDS IN THIS DICTIONARY.

In order to reduce the labour of finding words in this Dictionary to a minimum, the following *resumé* of the instructions as to the principles to be followed is appended. The want of such instructions in other dictionaries has been much felt.

- (1) Neither *anunāsika* nor the imperfect vowel is allowed to influence the alphabetical order.
 (See Chap. 5, p. 12.)
- (2) If a word containing an *anuswāra* has to be looked up in the Dictionary, note that—
- (a) If the nasal occurs in a syllable containing a long vowel, it must be considered as *anunāsika*. Example: for अङ्कुर *āṅkur*, look up अङ्कुर *āṅkur*.
- (b) If it occurs in a syllable with a short vowel, and is followed by a mute consonant, it must be considered as the nasal of the class to which the following consonant belongs. Example: for अङ्कुर *amkur* look up अङ्कुर *aykur*. For isolated exceptions, see Chapter 3, page 7.
- (c) When (occurring in a syllable with a short vowel) *anuswāra* comes before य *y*, the two together must be considered as ञ *ñj*. Example: for संयम *saṁyam*, look up संयम *sañjam*.
- (d) When (occurring in a syllable with a short vowel) it comes before व *v*, the two together must be considered as म्ब *mb*. Example: for संवत् *saṁvat*, look up संवत् *sambat*.
- (e) When (occurring in a syllable with a short vowel) it comes before स *s*, it must be considered as न *n*. Example: for हंस *hans*, look up हंस *hans*.
- (f) When (occurring in a syllable with a short vowel) it comes before ह *h*, the two together must be considered as ङ्घ *ngh*. Example: for सिंह *siṅgh*, look up सिंह *siṅgh*.
 (See Chap. 4, pp. 7, 8.)
- (3) Words containing the following letters must be looked up under the spelling shown in the following table as the adopted one. (See Chap. 4, pp. 7—9.)

Rejected.	Adopted.	Examples.
रि <i>ri</i>	रि <i>ri</i>	For रितु <i>ritu</i> , look up रितु <i>ritu</i> .
रि } When non-	रर <i>rr</i>	” फल <i>phal</i> , ” फर <i>phar</i> .
रि } initial.	रर <i>rr</i>	” √पर <i>par</i> , ” √पर <i>par</i> .
रि	न <i>n</i>	” रामायण <i>rāmāyan</i> , ” रामायण <i>rāmāyan</i> .
य <i>y</i> When organic	ज <i>j</i>	” यात्री <i>yātrī</i> , ” जात्री <i>jātrī</i> .
य <i>y</i> and initial of a		” मनोयोग <i>manōyōg</i> , ” मनोजोग <i>mandjōg</i> .
य <i>y</i> simple or com-		
य <i>y</i> pound word.		
व <i>v</i> When organic.	व <i>b</i>	” वेद <i>vēd</i> , ” वेद <i>bēd</i> .
		” निवृत्त <i>nivṛitt</i> , ” निवृत्त <i>nibritt</i> .

Rejected.	Adopted.	Examples.	
श <i>sh</i>	स <i>s</i>	For शरण <i>sharan</i> ,	look up सरन <i>saran</i> .
ष <i>ṣ</i>	ख <i>kh</i>	„ भाषा <i>bhāṣā</i> ,	„ भाषा <i>bhākhā</i> .
	छ <i>chh</i> or	„ क्षमा <i>kṣamā</i> ,	„ क्षमा <i>chhamā</i> .
	ख <i>kh</i> or (when medial and preceded by a short vowel)	„ राक्षस <i>rākṣas</i> ,	„ राक्षस <i>rākhas</i> .
क्ष <i>kṣ</i>	ख <i>chchh</i> or	„ रक्षा <i>rakṣā</i> ,	„ रक्षा <i>rachchhā</i> .
	क्ख <i>kkh</i>	„ दक्षिण <i>dakṣiṇ</i> ,	„ दक्षिण <i>dakkhin</i> .
ज्ञ <i>jñ</i> or	{ ग्य <i>gy</i>	„ ज्ञान <i>jñān</i> or	„ ग्यान <i>gyān</i> .
गे <i>ge</i>		„ गेहान <i>geān</i> ,	
प्र <i>pr</i>	पर <i>par</i>	„ प्रभु <i>prabhu</i> ,	„ परभु <i>par'bhu</i> .
य्य <i>yy</i>	ज्य <i>jy</i>	„ सय्या <i>sayyā</i> ,	„ सय्या <i>sajyā</i> .
र्य <i>ry</i>	र्य <i>rj</i> or रज्ज <i>r'j</i>	„ आचार्य <i>āchārya</i> ,	„ { आचार <i>āchārj</i> or आचारज <i>āchār'i</i>
र्व <i>rv</i>	र्व <i>rb</i> or रव <i>r'b</i>	„ पूर्व <i>pūrv</i> ,	„ { पूर्व <i>pūrb</i> or पूरव <i>pūr'b</i> .
र्ष <i>rṣ</i>	र्ख <i>rkx</i>	„ आकर्षण <i>ākārṣan</i> ,	„ आकर्षण <i>ākarkhan</i> .
श्न <i>ṣn</i>	श्न <i>shn</i> or शन्न <i>sh'n</i>	„ कृष्ण <i>kṛṣṇ</i> ,	„ क्रिष्ण <i>krish'n</i> .
स्प <i>sp</i>	स्य <i>sp</i>	„ कृष्णोत्तर <i>kṛṣṇāutār</i>	„ क्रिष्णोत्तर <i>krishnāutār</i> .
ह्य <i>hy</i>	{ ह्य <i>jhy</i> with shortening of preceding long vowel.	„ पुष्प <i>puṣp</i> ,	„ पुष्प <i>pusp</i> .
		„ ग्राह्य <i>grāhya</i> ,	„ ग्राह्य <i>grāihy</i> .
अइ <i>ai</i>	ऐ <i>ai</i> or अए <i>ae</i>	„ अघट्ट <i>aghāṭṭ</i> ,	„ अघट्ट <i>aghāṭṭ</i> or अघट्ट <i>aghaēṭṭ</i> .
अउ <i>au</i>	औ <i>au</i> or अओ <i>ao</i>	„ पट्ट <i>paṭṭ</i>	„ पौ <i>pāṭṭ</i> or पट्ट <i>paṭṭ</i> .
आए <i>āe</i> or	{ आय <i>āy</i>	„ पराए <i>parāe</i> ,	„ पराय <i>parāy</i> .
आर <i>ār</i>		„ परार <i>parār</i> ,	
आओ <i>āo</i> or	{ आव <i>āv</i>	„ चहाओ <i>charhāo</i> or	„ चहाव <i>charhāv</i> .
आउ <i>āu</i>		„ चहाउ <i>charhāu</i> ,	
इआ <i>iā</i>	इया <i>iya</i>	„ बेटिया <i>beṭiā</i> ,	„ बेटिया <i>beṭiyā</i> .
उवा <i>uvā</i>	उया <i>uā</i>	„ बडवा <i>bahuwā</i> ,	„ बडवा <i>bahuā</i> .

- (4) Long and redundant forms of nouns are not usually given. Their short forms can be found on consulting the tables in Chapter 7. As a rule, only these short forms will be found in the Dictionary. In looking them up, it must be remembered that short forms containing long vowels shorten these vowels in certain cases in long and redundant forms. (See Chap. 6, pp. 13, 14.) Hence, if a long or redundant form contains a short antepenultimate vowel, its short form may possibly contain a long one.
- (5) Many verbs the roots of which contain long vowels shorten these vowels when they fall in the antepenultimate. (See Chap. 6, pp. 13, 14.) Hence verbal forms containing short radical vowels may have to be looked up under the head of a root containing a long vowel.
- (6) Attention is called to the treatment of verbal roots in आ *ā*, as explained in Chapter 10.
- (7) Verbs are given under their root forms, the radical sign ✓ being prefixed in each case, and not in the form of the infinitive, as is usual in Hindi dictionaries.

16.—LIST OF ABBREVIATIONS EMPLOYED IN THE DICTIONARY.

I.—Names of Languages and Titles of Works.

<i>A.</i>	Assamese.	<i>Bg.</i>	Bangālī.
<i>A. Dy.</i>	Dictionary in Assamese and English. By M. Bronson. (Sibsagor, 1867.)	<i>Bg. Dy.</i>	Dictionary of the Bangālī and Sanskrit. By Sir G. C. Haughton. (London 1833.)
<i>Ā. G.</i>	Trumpp's Translation of the Ādi Granth.	<i>Bg. Gr.</i>	Shama Churn Sircar's Bangālī Grammar. (Calcutta, 1861.)
<i>Ag.</i>	Rām Agyā, by Tul'sī Dās, (ed. Prayāg Datt' Singh, Braj Chandra Press).	<i>Bh.</i>	Bhoj'pūrī.
<i>Any.</i>	Anyadēshajā, i.e., foreign (Arabie, Per- sian, English, etc.).	<i>Bh. Mā.</i>	The Bhaktī Mālā, (printed by Gan'pat Krishnaji in Bombay).
<i>Ap. Pr.</i>	Apabhraṃsha Prakrit.	<i>Bhag.</i>	Bhagavati (ed. Weber).
<i>Ar.</i>	Arabic.	<i>Bid.</i>	Bidyāpatī.
<i>Ār. Pr.</i>	Arsa Prākṛit.	<i>Bin.</i>	Binay Patrikā, by Tul'sī Dās; (ed. with comm. by Shiv Prashād, Lucknow, Naval Kishor Press, 1878.)
<i>Ardh. Mg. Pr.</i>	Ardha Māgadhī Prākṛit.	<i>Bih.</i>	Bihārī Songs (ed. G. A. Grierson, in J. R. A. S., vol. XVI, 1884.)
<i>Ath.</i>	Index Verborum to the published Text of the Atharva Veda. By W. D. Whitney. In the Journal of the American Oriental Society (Vol XII.)	<i>Bij.</i>	Git Bijā Mal, a Bhoj'pūrī Song, (ed. G. A. Grierson, in J. A. S. B., vol. LIII, Part I, Special Number for 1884.)
<i>Ath.</i>	The Ālhā Kaṇḍ, a Bhoj'pūrī ballad (in Ind. Ant. for 1885).	<i>Br.</i>	Braj.
<i>As. Res.</i>	The Asiatic Researches.	<i>Bw.</i>	Bais'wārī (and Bundēl'khaṇḍī).
<i>Aup.</i>	Das Aupāpatika Sūtra (ed. E. Lenmann, in Collection of G. O. S., vol. VIII, No. 2).		
<i>Av.</i>	Avery's Contributions to the History of Verb Inflection in Sanskrit (in Journal of the American Oriental Society, vol. X).	<i>Chan.</i>	Chandra Kabi's poems, in MS.
<i>Āz. Gy.</i>	Glossaries in Āzam'garh Settlement Report, Appendix III.	<i>Chh. Rām.</i>	The Chhappāī Rāmāyan of Tul'sī Dās; (ed. Kāshī Nāth Singh, Dinapore, 1884.)
		<i>Cp. Gr.</i>	Beames' Comparative Grammar of the Modern Aryan Languages of India.
<i>B.</i>	Bihārī.	<i>Cr.</i>	Materials for a Rural and Agricultural Glossary of the N.-W. P. and Oudh. By William Crooke, B.C.S. (N.B., on p. 4 in the vernacular index the word 'glossary' means the work itself. The page numbers after 39, however, are all incorrect; they should be read as follows:—
<i>B. Gr.</i>	Grierson's Seven Grammars of the Dialects and Subdialects of the Bihārī Language. (Calcutta, Bengal Secre- tariat Press, 1883.)		
<i>B. Rām.</i>	The Bar'wē Rāmāyan of Tul'sī Dās (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares.)		
<i>Bais.</i>	Bais'wārī folksongs collected by Bābū J. N. Rae (in J. A. S. B., vol. LIII).		

Pp. 40 or 41	for pp. 41
„ 42, 43	„ 41, 42
„ 45—89	„ 43—87
„ 91—111	„ 88—108
„ 113—115	„ 109—111
„ 117—to end	„ 112 to end.)



<i>Dac.</i>	Kōnkaṇī Language and Literature. By J. Gerson Da Cunha. (Bombay, 1881.)	<i>Git.</i>	The Gitabali of Tul'sī Dās (Benares, Light Press, 1869). (N.B.—The Git. is quoted by the numbers of the verses and stanzas of each Kāṇḍ; thus, Git., Bā. 6, 2, means the second verse of the sixth stanza of the Bāla Kāṇḍ. The pages on which the several Kāṇḍs begin are the following : Bā. on p. 1, A. on p. 170, Ki. on p. 181, Su. on p. 182, Ln. on p. 218, Ut. on p. 234. It should be noted that the numbering of the <i>mūl</i> or text is wrong, being carried from the Aranya Kāṇḍ, straight through the Ki., Su., Ln., and Ut. Kāṇḍs, to the end. The numbering of the <i>Ṭika</i> or commentary, however, is correct, and has been followed in all quotations in this Dictionary. Accordingly to find a reference to the <i>Mūl</i> of the Sundar, <i>Lajkhā</i> and <i>Uttar Khāṇḍ</i> s, the numbers 19, 269 (or in the earlier verses 70) and 292 respectively must be added to those given in this Dictionary.)
<i>Del.</i>	Delius' Radices Praeriticæ.		
<i>Dēv.</i>	Devākṣara Charitra, a drama by Paṇḍit Ravi Datta Shukla, (Light Press, Benares).		
<i>Din.</i>	Git Dīna Bhadrīk, a Maithilī song of the Nēpal Tarāi (in MS.)		
<i>Din. K.</i>	Git Dīna Bhadrī Kawand, a Maithilī song of the Nēpal Tarāi (in MS.)		
<i>Dk. Pr.</i>	Dākṣiṇātya Prākṛit.		
<i>Dōh.</i>	Dōhabali, by Tul'sī Dās, (Lucknow Nawal Kishor Press, 1882).		
<i>E.</i>	English : or, in conjunction with language initials = Eastern : e.g., E. Gd. = Eastern Gaudian.		
<i>Ell.</i>	Sir H. Elliot's Races of the N. W. Provinces (ed. J. Beames, London, 1869.)	<i>Gōp.</i>	Git Rājā Gōpī Chand, a ballad in Bhoj'pūrī and Magahī (in J. A. S. B., vol. LIV, 1885).
		<i>Gor.</i>	Folklore from Eastern Gorakh'pūr. By Hugh Fraser, C.S., in J. A. S. B., vol. LII.
<i>Fam.</i>	Famine Song (ed. Grierson, in J. A. S. B., Extra Number for 1882.)	<i>Grs.</i>	Grierson's Bihār Peasant Life. (Calcutta, Bengal Secretariat Press, 1885.)
<i>G.</i>	Gujarātī.	<i>H.</i>	Hindī; or, in conjunction with other language initials = High: e.g., H.H. = High Hindī; H. Bg. = High Bangālī.
<i>G. Dy.</i>	Shahpurji Edalji's Gujarātī Dictionary.		
<i>G. Gr.</i>	Shahpurji Edalji's Gujarātī Grammar (Bombay, 1867.)	<i>H. Dy.</i>	Bate's Hindi Dictionary.
<i>G. Gr. C.</i>	Grammar of the Gujarātī Language. By William Clarkson. (Bombay, 1847.)	<i>H. Gr.</i>	Kellogg's Hindi Grammar.
<i>Gā.</i>	Gāthā.	<i>H. R.</i>	Hoernle's Collection of Hindi Roots (in J. A. S. B., vol. XLIX). (Those who have the separate reprint, in order to find a reference, must deduct 32 from the figures given in this Dictionary.)
<i>Gā. Gr.</i>	Der Dialect der Gāthās des Lalita Vistara. By Eduard Müller.	<i>Ham.</i>	Popular Songs of the Hamīr'pur district, in Bundēl'khāṇḍ, N.-W.P. (ed. V. A. Smith, in J. A. S. B., vols. XLIV and XLV.)
<i>Garh.</i>	Garhwālī.		
<i>Gd.</i>	Gaudian.	<i>Han.</i>	Hanumān Bāhuk, by Tul'sī Dās (ed. Gōpī Nath Pāṭhak, Benares, Light Press, 1879).
<i>Gd. Gr.</i>	Hoernle's Comparative Grammar of the Gaudian Languages. (London, 1880.)		
<i>Gip.</i>	Gipsy.		

- Hās.** Hāsyā Pañch Ratna, an Anthology in various languages, by Mahārāj ji Kṛiṣṇa Lālā, (Benares Añjuman Press, Benares).
- Hb.** Man'bōdh's Haribans (ed. Grierson, in J. A. S. B., Vol. LI, transl. in vol. LIII).
- Hd.** Hindūstānī.
- Hd. Dy.** Fallon's Hindūstānī Dictionary.
- Hd. Prov.** A dictionary of Hindūstānī Proverbs, by the late S. W. Fallon; (ed. Capt. R. C. Temple. Benares, 1884.)
- Hēm.** Hēma Chandra's Prākṛit Grammar (ed. Pischel).
- Hēm. Dy.** Hēma Chandra's Dēshishabdamālā (ed. Pischel).
- Hn.** Harkh Nāth's Poems (ed. Grierson, in J. A. S. B., Extra Number for 1882).
- Ind. Ant.** The Indian Antiquary, a Journal of Oriental Research, ed. Jas. Burgess.
- J.** Jāpūrī.
- J. A. S. B.** Journal, Asiatic Society of Bengal.
- J. G. O. S.** Journal, German Oriental Society.
- J. R. A. S.** Journal, Royal Asiatic Society.
- Jan.** The Jānakī Mangal of Tul'sī Dās, (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares).
- Jt.** Jātaka (ed. Fausböll).
- K.** Kanāujī.
- K. Rām.** The Kabit Rāmāyan of Tul'sī Dās (ed. Gōpi Nāth Pathak, Light Press, Benares, 1879). (It should be noted that the numbering in the Uttar Khaṇḍ is incorrect. The numbers up to 100 are correct, after which they recommence with 1. Accordingly, to find a reference to the latter portion of the Uttar Khaṇḍ, 100 must be deducted from the numbers given in this Dictionary.)
- Kalp.** Kalpasūtra (ed. Jacobi; in Collection of German Oriental Society, vol. VII, No. 1).
- Kan.** Lāl Jhā's battle of Kanarpi Ghaṭ (ed. Shri Nārāyan Singh, in J. A. S. B., vol. LIV, Part I, for 1885).
- Kās.** Kāsi ke Chhayāchitrā, a drama by Harishchandra, (Hari Prakāsh Press, Benares).
- Kch.** Kachchayana's Pāli Grammar (ed. Senart; the references are to the separate edition, Paris, 1881).
- Kf.** Kafirī.
- Km.** Kumaonī.
- Kn.** Kōnkanī.
- Kn. Dy.** English-Kōnkanī and Kōnkanī-English Dictionary, by A. F. X. Maffei. (Mangalore, Basel Mission Press, 1883.)
- Kn. Gr.** Maffei's Kōnkanī Grammar. (Mangalore, 1882.)
- Kram.** Kramadishvara's Prākṛit Grammar.
- Krish.** Shri Krishnagītāvalī, (ed. Munshi Mahāvīr Prasād, Lakhnau, Nawal Kishōr Press, 1884.)
- Krishnab.** Krishnābali of Tul'sī Dās (Braj Chandra Press, Benares, 1882).
- Ksh.** Kāshmirī.
- Ksh. Vy.** Elmslie's Kāshmirī Vocabulary.
- L. L.** Borrow's Romano Lavo Lil (ed. 1874.)
- L. V.** Lalita Vistara (ed. R. Mitra, in Bibliotheca Indica).
- Ln.** Lanman's Statistical Account of Noun Inflection in the Veda. (In Journal of American Oriental Society, vol. X.)
- Ls.** Lassen's Institutiones Linguae Pracriticae.
- Lt.** Latin.
- M.** Marāṭhī; or, in conjunction with other language initials = Modern: e.g., *M.* *Gd.* = Modern Gauḍian; *M. M.* = Modern Marāṭhī.
- M. Dy.** Molesworth's Marāṭhī Dictionary.
- M. Gr.** Student's Manual of Marāṭhī Grammar (2nd ed., 1880).



<i>Ma. V.</i>	Mahāvastu (ed. Senart, in Oriental Collection of Société Asiatique).	<i>Neb.</i>	Gīt Nebarak, a modern Maithili song (in MS.)
<i>Mag.</i>	A collection of songs in impure Magahi (in MS.)	<i>Nir.</i>	Nirayāvaliyā Suttam (ed. Warren).
<i>Mars.</i>	Marsiā (ed. Grierson, in J. A. S. B., Extra Number for 1882).		
<i>Mcch.</i>	Mricchhakatikā (ed. Stenzler).	<i>O.</i>	Oriyā: or, in conjunction with language initials = Old: <i>e.g.</i> , <i>O. H.</i> = Old Hindī; <i>O. Bg.</i> = Old Bangālī.
<i>Mḍ.</i>	Mārkaṇḍēya's Prākṛit Grammar.	<i>O. Dy.</i>	Sutton's English and Oriyā Dictionary.
<i>Mg.</i>	Magahī (dialect of Bihārī).	<i>O. Gr.</i>	Sutton's Oriyā Grammar. (Cuttaek, 1872.)
<i>Mg. Pr.</i>	Māgadhi Prākṛit.	<i>O. Vy.</i>	Mohunpersaud Takoor's Vocabulary, Oriyā and English. (Serampore 1811.)
<i>Mh. Pr.</i>	Māhārāṣṭrī Prākṛit.		
<i>Misc.</i>	A collection of miscellaneous folksongs in Bhoj'pūri, Bais'wārī, and Hindi (in MS.)		
<i>Mik.</i>	Ueber die Mundarten und die Wanderungen der Zigeuner Europa's. By Dr. Franz Miklosich (Vienna, 1872-1880.)	<i>P.</i>	Panjābī.
<i>Ml.</i>	Multānī (dialect of Panjābī).	<i>P. Dy.</i>	Panjābī Dictionary, printed in Lodiāna.
<i>Ml. Gy.</i>	O'Brien's Glossary of the Multānī Language, compared with the Panjābī and Sindhī. (Lahore 1881.)	<i>P. Dy. St.</i>	Dictionary of English and Panjābī. By Captain Starkey. (Calcutta, 1849.)
<i>Mr.</i>	Mār'wārī (and Mewārī).	<i>P. Gr.</i>	Panjābī Grammar, printed in Lodiāna.
<i>Mth.</i>	Maithilī.	<i>Pā.</i>	Pālī.
<i>Mth. Ch.</i>	Grierson's Maithil Chrestomathy (in J. A. S. B., Extra Number for 1882).	<i>Pā. Dy.</i>	Childers' Pālī Dictionary.
<i>Mth. Gr.</i>	Grierson's Maithil Grammar (in J. A. S. B., Extra Number for 1880).	<i>Pā. Gr.</i>	Minayef's Pālī Grammar (tr. Guyard).
<i>Muh.</i>	Muhammadan.	<i>Pā. Gr. K.</i>	Beiträge zur Pālī Grammatik. By E. Kuhn. (Berlin, 1875.)
		<i>Padm.</i>	Padmāwat, by Malik Mohammad Jāy'sī (ed. Rām Jasan; Chandra Prabhā Press, Benares, 1884.)
<i>N.</i>	Nāipālī: or, in conjunction with language initials = Northern: <i>e.g.</i> , <i>N. Gā.</i> = Northern Gaudīan.	<i>Pārb.</i>	The Pārbatī Mangal of Tul'sī Dās (ed. Prayāg Datt' Singh; Braj Chandra Press, Benares.)
<i>N. Acts.</i>	The Acts of the Apostles in Nāipālī.	<i>Port.</i>	Portuguese.
<i>N. Gr.</i>	Grammar of the Nepalese Language. By Lieut. J. A. Ayton. (Calcutta, 1820.)	<i>Pr.</i>	Prākṛit.
<i>N. L.</i>	S. Luke's Gospel in Nāipālī.	<i>Pr. L.</i>	Prākṛita Lakṣaṇa (ed. Hœrnle, in Bibliotheca Indica.)
<i>Nāg.</i>	Nāg Songs (ed. Grierson, in J. A. S. B., Extra Number for 1882).	<i>Prabh.</i>	Prabhābatī Haran, a drama by Bhānu Nath Jhā, in MS.
<i>Nah.</i>	The Rām Lalakar Nah'chhū of Tul'sī Dās (ed. Prayāg Datt' Singh; Braj Chandra Press, Benares).	<i>Prop.</i>	A dissertation on the proper names of Panjābis, by Captain R. C. Temple. (Bombay, 1883.)
<i>Nām.</i>	The Pāiyalachehhi Nāmamala, a Prākṛit Kosha by Dhanapāla (ed. G. Bühler, Göttingen, 1879).	<i>Prs.</i>	Persian.
<i>Nāy.</i>	Specimen of the Nāyā Dhamma Kahā (ed. Steinthal, Leipzig, 1881).	<i>Psh. Pr.</i>	Pāishāchī Prākṛit.
		<i>Psh.</i>	Pashtu.
		<i>Psp.</i>	Paspati's Études sur les Tohingianés.

<i>Psp. M.</i>	Paspati's Memoir on the Language of the Gypsies (in Journal of the American Oriental Society, vol. VII, pp. 143—270). (Those who have the separate reprint, in order to find a reference, must deduct 142 from the figures given in this Dictionary.)	<i>Siv.</i>	Siva Singha Sarōja, or Notices of Vernacular Poets, by Siv Singh, Inspector of Police. (Lucknow, Nawal Kishor Press, 1883.)
		<i>Skr.</i>	Sanskrit.
		<i>Skr. Dy.</i>	Boehtlingk's Sanskrit Dictionary (being the smaller edition of the Petersburg Dictionary).
		<i>Skr. Dy. P.</i>	Petersburg Sanskrit Dictionary.
		<i>Skr. Dy. W.</i>	Monier Williams' Sanskrit Dictionary.
<i>Rām.</i>	The Rāmāyan of Tul'sī Dās (ed. Rām Jasan: Benares, 1869; transl. F. S. Growse, C.S., 2nd ed., with illustrations: Allahabad, 1883).	<i>Sudh.</i>	Sudhabund, a collection of sixty Kajalis, by Kumār Lāl Kharg Bahadur. (Bankipore, Khadghilas Press, 1884.)
<i>Rāv.</i>	Rāvanavaho or Setubandha (ed. S. Goldschmidt).	<i>Sum.</i>	Sundari Tilak (Benares, Light Press edition).
<i>Rg.</i>	Rang'pūri.		
<i>Rg. Gr.</i>	Notes on the Rangpūri Dialect, by G. A. Grierson (in J. A. S. B., vol. XLVI).	<i>T.</i>	Türki.
<i>Rig.</i>	Wörterbuch zum Rīg-Veda, by H. Grassmann (Leipzig).	<i>Tv.</i>	Trivikrama's Prākrit Grammar.
<i>Rj.</i>	Rāj'pūtāni.		
		<i>Vaish.</i>	Twenty one Vaishṇava Hymns; ed. and transl. by G. A. Grierson (in J. A. S. B., vol. LIII, Part I, Special Number for 1884).
<i>S.</i>	Sindhi: or, in conjunction with language initials = Southern: <i>e.g.</i> , <i>S. Gd.</i> = Southern Gaudian, &c.	<i>Ved.</i>	Vedic.
<i>S. Dy.</i>	Shirt, Thavurdas, and Mirza's Dictionary; (Kurrachee, Commissioner's Printing Press, 1879.)	<i>Vr.</i>	Vararuchi's Prākrit Grammar (ed. Cowell).
<i>S. Gr.</i>	Trumpp's Sindhi Grammar (London and Leipzig, 1872).		
<i>S. Vy.</i>	Eastwick's Sindhi Vocabulary.	<i>W.</i>	In conjunction with other language initials = Western: <i>e.g.</i> , <i>W. Gd.</i> = Western Gaudian.
<i>Sal.</i>	Song of Salhēs (ed. Grierson, in J. A. S. B., Extra Number for 1882).	<i>Wat.</i>	Watson's Index to Names of Eastern Plants and Products (London, 1868).
<i>San.</i>	The Bāirāgya Sandipinī of Tul'sī Dās (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares.)	<i>Wil.</i>	Glossary of Judicial and Revenue Terms and of useful words occurring in Official Documents of British India. By H. H. Wilson. (London, 1855.)
<i>Sanj.</i>	Sanjkat Mōchan, by Tul'sī Dās (Lucknow, 1879).		
<i>Sapt.</i>	Sapta Shataka (ed. Weber, in Collection of German Oriental Society, vol. VII, No. 4.)		
<i>Sat.</i>	The Sat'sai of Tul'sī Dās (ed. Gōpi Nath Pathak, Benares, Light Press).	<i>Z.</i>	Zend.
<i>Sgh.</i>	Singhalese.	<i>Zach.</i>	Beiträge zur Indischen Lexicographie von Theodor Zachariæ (Berlin, 1883).
<i>Shr. Pr.</i>	Shāūrasēni Prākrit.		



II.—Grammatical and other Terms.

<i>abbr.</i>	abbreviated.	<i>gen.</i>	genitive or general.
<i>abl.</i>	ablative.	<i>geog.</i>	geographical.
<i>abs.</i>	abstract.	<i>gram.</i>	grammatical.
<i>acc.</i>	accusative.	<i>imp.</i>	imperfect tense.
<i>act.</i>	active (case or voice or verb).	<i>imper.</i>	imperative mood.
<i>adj.</i>	adjective.	<i>incorr.</i>	incorrect.
<i>adv.</i>	adverb.	<i>ind.</i>	indicative mood.
<i>aff.</i>	affix.	<i>indef.</i>	indefinite or indefinite.
<i>agric.</i>	agricultural.	<i>inf.</i>	infinitive.
<i>anon.</i>	anonymous.	<i>instr.</i>	instrumental.
<i>art.</i>	article.	<i>intens.</i>	intensitive.
<i>auxil.</i>	auxiliary.	<i>inter.</i>	interrogative pronoun or interrogative.
<i>caus.</i>	causal.	<i>intr.</i>	intransitive.
<i>cf.</i>	confer, compare.	<i>introd.</i>	introduction.
<i>ch.</i>	chāṭpai.	<i>l.</i>	line.
<i>chap.</i>	chapter.	<i>lg. f.</i>	long form.
<i>cl.</i>	class.	<i>lit.</i>	literally.
<i>coll.</i>	colloquial.	<i>loc.</i>	locative.
<i>com.</i>	commonly.	<i>m. or masc.</i>	masculine.
<i>com. gen.</i>	common gender.	<i>m.c.</i>	metri causa, or 'for the sake of metre.'
<i>comm.</i>	commentary.	<i>med.</i>	medical.
<i>comp.</i>	compound.	<i>met.</i>	metaphorical.
<i>con.</i>	concrete.	<i>myth.</i>	mythological.
<i>cond.</i>	conditional.	<i>n. or neut.</i>	neuter.
<i>conj.</i>	conjunct or conjugation or conjunctive.	<i>neg.</i>	negative.
<i>cons.</i>	consonant.	<i>nom.</i>	nominative.
<i>constr.</i>	construction.	<i>num.</i>	numeral.
<i>cont.</i>	contemptuous.	<i>obl.</i>	oblique.
<i>contr.</i>	contracted or contraction.	<i>obs.</i>	obsolete.
<i>cor.</i>	corrupt.	<i>obsc.</i>	sensu obsceno.
<i>corr.</i>	correct.	<i>opp.</i>	opposite.
<i>correl.</i>	correlative or correlative pronoun.	<i>orig.</i>	original.
<i>dat.</i>	dative.	<i>p.</i>	page.
<i>dem.</i>	demonstrative pronoun.	<i>p.p.</i>	past participle.
<i>den.</i>	denominative.	<i>part.</i>	participle.
<i>der.</i>	derivation or derivative.	<i>pt.</i>	particle.
<i>dim.</i>	diminutive.	<i>pass.</i>	passive.
<i>dir.</i>	direct.	<i>pers.</i>	person or personal.
<i>do.</i>	dōhā, a Hindū metre.	<i>phon.</i>	phonetic.
<i>du.</i>	dual.	<i>phr.</i>	phrase.
<i>emph.</i>	emphatic.	<i>pl. or plur.</i>	plural.
<i>esp.</i>	especial.	<i>pleon.</i>	pleonastic.
<i>euph.</i>	euphonic.	<i>poet.</i>	poetical.
<i>exam.</i>	example.	<i>postpos.</i>	postposition.
<i>exc.</i>	except or exception.	<i>pphr.</i>	periphrastic.
<i>f. or fem.</i>	feminine.	<i>pr. pts.</i>	principal parts of a verb, i.e. the present participle, the past participle, the verbal noun in <i>b</i> , and the oblique verbal noun in <i>ai</i> .
<i>fac.</i>	facetious.		
<i>fig.</i>	figurative.		
<i>fut.</i>	future.		

<i>prec.</i>	precative.	<i>st.</i>	stem.
<i>pref.</i>	prefix.	<i>str. f.</i>	strong form.
<i>prep.</i>	preposition.	<i>subst.</i>	substantive.
<i>pres.</i>	present.	<i>suff.</i>	suffix.
<i>pret.</i>	preterite.		
<i>prim.</i>	primary.	<i>tbh. or tadbh.</i>	tadbhava.
<i>pron.</i>	pronoun or pronominal.	<i>tech.</i>	technical.
<i>prop.</i>	properly.	<i>term.</i>	termination.
<i>prov.</i>	proverb.	<i>tr.</i>	transitive.
		<i>transl.</i>	translated or translation.
<i>q.v.</i>	quod vide, or 'which see.'	<i>ts. or tats.</i>	tatsama.
<i>qual.</i>	quality or qualitative.		
<i>quant.</i>	quantity or quantitative.	<i>unphon.</i>	unphonetic.
<i>red.</i>	redundant.	<i>v.</i>	verb.
<i>red. f.</i>	redundant form.	<i>v. intr.</i>	verb intransitive.
<i>redupl.</i>	reduplication or reduplicated.	<i>v. tr.</i>	verb transitive.
<i>refl.</i>	reflexive.	<i>voc.</i>	vocative.
<i>rel.</i>	relative.	<i>vr. l.</i>	varia lectio.
<i>resp.</i>	respective.	<i>vs.</i>	verse.
		<i>vulg.</i>	vulgar.
<i>s.v.</i>	sub voce.		
<i>sc.</i>	scene (in a drama).	<i>wom.</i>	used by women.
<i>sch.</i>	scilicet or to be understood.	<i>wk. f.</i>	weak form.
<i>sec.</i>	secondary.		
<i>sg. or sing.</i>	singular.	✓	root.
<i>sh. f.</i>	short form.		

N.B.—Abbreviations of adjectives may also be used as abbreviations of the corresponding adverbs.

III.—In Quotations from the Rāmāyan.

<i>A.</i>	<i>Ajōdhyā Kāṇḍ.</i>	<i>Ln.</i>	<i>Laykā Kāṇḍ.</i>	<i>ch.</i>	<i>chāupāi.</i>
<i>Ar.</i>	<i>Aranya Kāṇḍ.</i>	<i>Su.</i>	<i>Sundar Kāṇḍ.</i>	<i>chh.</i>	<i>chhand.</i>
<i>Bā.</i>	<i>Bāl Kāṇḍ.</i>	<i>Ut.</i>	<i>Uttar Kāṇḍ.</i>	<i>do.</i>	<i>dōhā.</i>
<i>Ki.</i>	<i>Kis'kindā Kāṇḍ.</i>			<i>so.</i>	<i>sor'thā.</i>
				<i>toṭ.</i>	<i>tōṭak.</i>



A

COMPARATIVE DICTIONARY

OF THE

BIHĀRĪ LANGUAGE.

अ a

अ a (1), the first letter of the Bihārī alphabet, represents three distinct vowels. First, it indicates 'a short vowel, which we, for the sake of convenience (see Introd.), transliterate with a, but which really has, as a rule, the sound of short āw (or short broad ō), as in the English 'hot,' 'not,' though not quite so deep as the corresponding Bangālī āw. Secondly, it sometimes indicates 'a long vowel, the sound of which is a long āw (or long broad ō, see Introd.), as in the English 'awe,' 'law.' In this case it is distinguished in this Dictionary by placing the prosodic mark of length (ᳵ) over it and transliterating it by â, thus हँ há. Thirdly, it sometimes indicates 'a mere imperfect vowel (see Introd.), the sound of which is a very short ẽ, as in the English 'bigger' (see Sweet's Handbook of Phonetics, § 200). In this case it is distinguished, in this Dictionary, by a dot (᳚) placed in line after the consonant, and transliterated by the apostrophe; thus क' k', ग' g'.

With regard to the use of the sign अ and its new substitutes, it should be noted that the former (अ) is never used except at the beginning of a word or after another vowel, as अगा agā before, नौअवा nāuawā barber. In the middle of a word, after a cons., it is always omitted, its absence indicating the presence of the vowel it represents, according to the native grammarians' theory that the sound of a inheres in every consonant unless otherwise specified; thus कली kalī bud, हँवौ hāwōi I am, घर'वा ghar'wā house. The last two examples illustrate the use of the new signs, which practically serve as substitutes for the omitted अ when it is either a long or an imperfect vowel. At the end of a word, also, it has been the common practice hitherto to omit the sign अ. This practice has a very serious inconvenience. There are but very few cases in which any

of the three sounds of अ is pronounced at the end of a word after a consonant, whereas the omission of the sign अ, according to the already-mentioned grammatical theory, would indicate the necessity of pronouncing an inherent a after every final consonant. For this reason the sign ँ or ॐ (see Introd.) is adopted in this Dictionary to replace the sign अ whenever any of its sounds are pronounced at the end of a word; the sign ँ signifying the full (short or long) sound of अ, and the sign ॐ its imperfect sound. Hence when any word is spelt without ँ or ॐ, it must be read as ending in a consonant. The principal cases when there is a final audible sound are given below; and it will be noticed that the short sound a occurs in the first case, the long sound â in the second, and the imperfect sound in the two remaining cases. With the exception of these cases, no word is ever pronounced with a final a; thus अङ्ग ayy limb, घर ghar house, कमल kamal lotus, etc. It should be noted, however, that this rule is only applicable to prose. In poetry every final a is pronounced as the imperfect vowel; and hence in verse quotations the substitutes ँ or ॐ will not be used, the absence of the vowel sign being understood to be, as usual, an indication of the vowel pronunciation.

With regard to the occurrence of the various sounds of अ, the following rules may be given. ¹ The short āw-sound is the regular and most common one. It is not the Sanskrit open a, nor the common Hindi a (which sounds less hollow), nor is it like the English u in 'nut,' 'but.' It is something between the u in 'nut' and the (Bangālī) ō or āw in 'not,' but exactly agrees with neither. It may occur in any syllable, whether open or closed, stressed or unstressed, whether initial or medial or final; thus घर ghāwr house, अमर āwmāwr immortal, कमल kāmāl lotus,

करलक kār'lāwk he did, न नāw not. ²The long āw-sound has been observed by us in the following cases :—(1) the auxiliary verb ✓ हँव hāw be (e.g., हँवो hāwī I am); (2) the Bhoj'pūrī pres. ind. (e.g., देखँलो dekhālō I see); (3) the termination of the 2nd pers. plur. of any tense (e.g., देखँ dekhā may ye see, Bh. देखँल देkhāld you see, Bh. देखँल देkh'bd or Mth. देखँल देkh'bāh you will see); (4) in the Maithilī abl. postpos. सँ sã (e.g., मुख सँ mukh sã from the mouth, Bid. 6, 2); (5) in the Magahī termination of the obl. form of nouns in silent a (e.g., घरँ के gharā kã to a house, देखँ के dekhā kã to see, J. A. S. B., vol. LII, pp. 151, 154). The Bihārīs have no special graphic sign for this peculiar long sound, but, when necessary, they sometimes indicate it by placing the prosodic mark of length (ː) over अ (thus हँवो); or, though incorrectly, write it as ओ (e.g., हँवो, or, as in the Azamgarh Settlement Report, p. 20A, हँवो); or, still less correctly, they express it by adding the visarga (e.g., देखँलो I see, देखँलः you see, see Gd. Gr., p. 26, footnote). It is, however, clearly nothing else but the long sound corresponding to the common short sound āw, these two forming an exact pair of short and long vowels. ³The imperfect a-sound never occurs in the beginning of a word. In the middle of a word it is not uncommon, though no exact rules as to its occurrence can be given, except that (1) it is usually met with between two syllables, the second of which contains a long vowel, as in घरँवा ghar'wā house, सुतँले sut'lā he slept; and (2) it always occurs between or after two consonants which originally formed a conjunct consonant, as in सबँद sab'd word, जनँन jan'n purpose, किरँपा kir'pā grace, परँयोजन par'yōjan need (from Skr. शब्द, जन, कृपा प्रयोजन). At the end of a word it never occurs in prose, except in the two last cases, mentioned below, of the final audible अ. In poetry, as already mentioned, every final अ is pronounced as the imperfect vowel.

At the end of a word the vowel अ is audible in the following cases :—(1) in monosyllables, as न नā not; (2) in the 2nd pers. plur., as देखँ dekhā may ye see; (3) after a double consonant, as रिचँ richch' bear, दँत dat't given; (4) after अ, or a conjunct consonant the latter part of which is अ, as अकथनीय akath'nīy' unspeakable, अजोग्य ajogy' unworthy, ग्रंथ ग्रājhy' acceptable. In the case of most other conjunct consonants their component parts are pronounced separately with the interposition of the imperfect vowel, so that the word practically ends in a single consonant, without any inherent a; thus जुक्त जुk't joined (Skr. युक्त), सबँद sab'd word (Skr. शब्द), जनँन jan'n birth (Skr. जन), पुतर पुt'r son

(Skr. पुत्र), सुकँल suk'l white (Skr. शुक्ल), मिश्रँन Krish'n Krishna (Skr. कृष्ण), etc.; but if the conj. cons. consists of a nasal or a sibilant followed by a mute, it is treated like a single cons., that is, it is pronounced without any inherent a; thus अँग अng limb, अँत ant end, दँद dān staff, and समँत samast whole, ग्रिहँत grihast (Mth.) or गिरँहँत gir'hast (Bh.) householder (Skr. गृहस्थ), पुषँ पुsp or पुशँ पुshp flower (Skr. पुष्प).

It may be added that in Bais'wārī the letter अ, inherent in a preceding य y or व w, is sometimes written to express the short vowels ए e and ओ o respectively; thus in the pron. forms जँहि, जँन, and मोहि, खँर, pronounced jehi, jen, and mohi, soī, for जँहि, जँन, and मोहि, खँर, etc. On the same principle the Skr. व्यक्ति vyakti person becomes बेकँत bekat in Bihārī (cf. Bid. 8, 2).

[The ancient Indo-aryan language possessed a pair of short and long sounds of a, pronounced clear and open, like a in the German 'männ' and 'mähl,' Italian 'bällo' and 'bāco.' The short sound of ā does not occur in English, but the long ā is met with in words like 'far', 'star.' In Sanskrit these were graphically represented by अā and आā. The sound of अ, however, began to undergo changes from very early times. These changes took two different directions. On the one hand, the sound a tended to be obscured into a short ē, on the other, into a short ō (compare the analogous change of a in Greek to e and o), by which two sounds are not to be understood a clear ē and ō, but obscure sounds like German ē (or æ) short and English āw short, pronounced something like ē in 'error' and ō in 'hot.' (Cf. Sweet's Phonetics, §§ 31, 66, 71-74.) The former sound is best represented by the common अ of the Hindī, the latter by the common अ of the Bangālī; thus घर ghar, pronounced H. ghēr, Bg. ghōr. The tendency of a to change to short ē is already noticed by the most ancient native grammarians (Prātishākyas and Pāṇini in the 3rd cent. B.C.; see Whitney's Skr. Gr., § 21, p. 9), who call the vowel so changed संवृत samvrita or 'dimmed.' The tendency of a to change to short ō probably also declared itself very early, though no similar testimony on this point seems to be available. The evidence of the modern Gaudians, however, shows that the former tendency affected more the centre and west of India, while the latter was active in the east and extreme south. Thus अ is pronounced as short ē in all Western Gaudians (Hindī, Panjābī, Sindhī, Gujārātī) and in the Southern Gaudian (or Marāṭhī) with the exception of the Kōṅkanī dialect of the Marāṭhī, in the extreme south, near Goa. On the

other hand, अ is pronounced as short ă (or ăw) in all Eastern Gaudians (Bihārī, Bangālī, Oriyā) and in the Kōṅkaṇī. In Bangālī the ă-sound is most clearly developed (see Bg. Gr., pp. 7, 8), less so in Oriyā (O. Gr., p. 1, Op. Gr., p. 67) and Kōṅkaṇī (Kn. Gr., p. 5), and also less so in Bihārī, in the westernmost dialects of which (Bais'wārī, Western Bhoj'pūrī) the ă-sound already predominates. In the Gipsy both changes, ă and ă, are found in different words; thus desh, 'ten,' but shov, 'six;' see Psp. M., pp. 230, 231 (Skr. दश and षट्). The result of the process thus far explained was to give to the Gaudian two a-sounds. One was short (ă or ă), and was the obscure close representative of the ancient short open a, while the other was long and identical with the ancient long open ā. But by the side of this process there gradually developed in the Eastern Gaudians another, which consisted in creating on the one hand a long counterpart of the short close a, and on the other hand a short counterpart of the long open ā. Thus the final result of the two processes was to produce two pairs of a-sounds, one being open, the other close, and each pair consisting of a short and long sound. Moreover, the second process led to a further important result in the Eastern Gaudians. The fact that the two initial sounds were the short close a and the long open ā, and were graphically represented by अ and आ respectively, had practically the effect of causing these two graphic signs to be looked upon as serving to distinguish not so much the quantity as the tone of those two a-sounds. In other words, अ became the sign, not of the short a-sound, but of the close a-sound, while similarly आ became the sign, not of the long, but of the open a-sound. When this result had been attained, it obviously became necessary to devise some new marks to distinguish the quantities of the new pair of a-sounds, whenever such distinction appeared to be desirable. In the ordinary converse of life, indeed, this necessity was not much felt; it is a common observation that people will continue, without much practical inconvenience, a system of spelling which no longer conforms to the realities of pronunciation; and thus at the present day natives as a rule use the signs अ and आ for the close and open sounds without distinction of quantity. Still occasionally there is need of defining quantity, and then, as already explained, various means are resorted to. One of these, the system of using prosodic marks, has been adopted in this Dictionary, as being the simplest and most consistent. According to this system the long close a-sound (i.e., āw) is represented by अ̄ (i.e., अ plus the prosodic mark of length), and the short open a-sound (i.e., ă) is indicated by अ̇

(i.e., अ plus the prosodic mark of shortness). The system of E. Gd. a-sounds and their graphic representations may then be thus tabularly shown:—

Close a-sound ...	{	Short, अ̇ a (= ăw).
		Long, अ̄ ā (= āw).
Open a-sound ...	{	Short, अ̇ ă.
		Long, आ ā.

The creation of a short counterpart to the long open ā in the E. Gd. appears in every case to be due to the shortening of an original long open ā, and is most frequently the result of the law of shortening the antepenultimate (see Introd.). Thus, B. खाटिया khāṭiyā bed (lg. f. of खाट khāt); B. खाइलौ khāilō, Bg. खाइलाम khāilām, O. खाइलु khāilū I ate (from खा khā); B. मारलौ mār'lō, Bg. मारिलाम mārīlām, O. मारिलु mārīlū I beat; Bg. मारिया mārīyā having beaten, खाइया khāiyā having eaten, आसिया āsiyā having come, etc. (The short pronunciation of अ in all these cases is strikingly shown by the contraction of अ + इ āi to ă in Bangālī (colloquially, see Bg. Gr., p. 330) and to ā in Bihārī; thus Bg. खेलाम khēlām, B. खेलौ khēlō I ate; Bg. मेरे mērē having beaten, etc.) It should be observed, however, that in the case of the shortening the antepenultimate of long forms (but of no others) there is a tendency (imperative in Western Bhoj'pūrī and Bais'wārī, but optional in the other dialects of Bihārī) to substitute the short close a for the short open ă; thus in Bw. and W. Bh. only खाटिया khāṭiyā, but खाटिया khāṭiyā or खाटिया khāṭiyā in Mth., Mg., and E. Bh. But besides the case of the antepenultimate, the short open ă occurs also in other cases; e.g., in tatsamas which originally contained a long open ā before a conj. cons.; thus, B., Bg., and O. न्याय्य nyā'y' just (Skr. न्याय), बाक्य bāk'y' sentence (Skr. वाक्य), ग्रंथ ग्रāṭhy' acceptable (Skr. ग्रन्थ), बाह्य bāhy' external (Skr. बाह्य), etc. For some other cases, see the Art. आ ā. The existence of the long counterpart (āw) of the short close a in Bangālī and Oriyā has not as yet been specially noticed by grammarians; but in Bangālī it occurs, for example, in the vocative term. of such nouns as पिता father, माता mother (e.g., हे पिता he pitā! oh father!). It is now usual in Bangālī to spell these forms with the visarga (पिता, माता), a practice which has led to the mistaken notion that they are identical with the Sanskrit vocatives thus spelt (see Bg. Gr., p. 65), but which is none else than the erroneous practice already noticed as being also found in Bihārī writers. The creation of this long āw appears in most, if not all, cases to be due to the curtailment of a syllable which in the preceding stage of the Ap. Pr. contained an अ u. Thus 2nd pers. plur. B. देखो dekhā = Ap. Pr.

देखल; Bh. देखल देkhālā = Ap. Pr. देखल + ल (see Gd. Gr., §§ 497, 501); voc., Bg. पितल pitā = Ap. Pr. पितल or पितलो (see Gd. Gr., § 369); pres. ind., Bh. देखल देkhālō = Ap. Pr. देखल + ल (see Gd. Gr., §§ 497, 501); auxil. verb हव hāw is contracted from Ap. Pr. हविच or हविच (Gd. Gr., § 514); abl. postpos. सैं sã is a contraction of the alternative form सैं sã; obl. sing. वरै = Ap. Pr. gen. sg. वरल (see Gd. Gr., p. 195, J. A. S. B., vol. LII, p. 163). Respecting the Western and Southern Gaudians, it remains to be added that in them the ancient short open ā has often survived, in words like गन gān multitude (Skr. गण), etc., especially in onomatopœic words like झन झन jhān jhān jingling, and frequently in stressed syllables, like कमल kāmāl, but E. Gd. kāmāl.

With regard to the Bais'wārī practice of expressing प्रे by अ, it may be noted that the same use is also sometimes observed in Bangālī; e.g., खानाद he is seen, pronounced dekhājāi, व्यक्ति individual, pronounced bekti.]

अ a (2), (f. अ a or इ i; str. f., m. आ ā, f. ई i), Ts., a prim. der. suff. used to form nouns of action. Exam., खेल m., and खेल or खेलि f. play, from √ खेल play; श. f. हँस m., हँस or हँसि f., str. f. हँसा m., हँसी f. laughter, from √ हँस laugh; मार or मारि f. beating, from √ मार beat; wk. f. बोल f., and str. f. बोली f. language, from √ बोल speak. See art. आ ā (2) and art. इ i (2).

(It should be remembered that this suff. becomes silent in prose, though not in poetry, according to the ordinary rule regarding a final अ, as explained in art. अ a (1). The fem. gender is the more usual one in words formed with this suff. The fem. form in इ i is common in the poetry of all dialects, but in prose it is almost entirely limited to the Mth. dialect, the corresponding fem. form in the other dialects ending in silent अ a. The complete set, consisting of masc. and fem., short and long forms, does not exist in every instance. Practice alone can supply the needful information on this point).

[The original of this suff. is the Skr. suff. अ, which (in the nom. sg.) forms m. अ, f. आ. In Pr. the fem. suff. ई may be substituted for आ (see Hēm. iii, 32, Vr. v, 24), the Pr. set of the suff. thus becoming m. ओ, f. आ or ई. In Gd., according to its usual phon. laws, this set changes to m. अ, f. अ or इ; see Gd. Gr., p. 155, § 329; also §§ 41-51. The lg. f. of this suff. is made by the addition of the pleon. suff. क; see the art. आ ā (2) and क ka.]

अ a (3), Tbh., pref. euph., added to words beginning with a conj. cons. the first part of which is अ; thus अखान

bathing (Rām., Ut., ch. 30, 2; Skr. खान), अखुति praise (Rām., Bā., ch. 93, 8; Skr. खुति), अखान place (San., vs. 39; Skr. खान). Sometimes the conj. cons. is dissolved; e.g., असनान Gōp. 13; असनुनि Bih. iii, 9. Optionally, and perhaps preferably, इ is prefixed to such words, e.g., इखोल school (B. Gr. II (Bh.), conversation 20), इखिर firm (Padm., ch. 618, 7; Skr. खिर); see art. इ i (4).

[That the euph. use of the pref. अ was not entirely unknown in mediæval and ancient India may be conjectured from such instances as Skr. कुय or अकुय, base metal, Skr. अनेडूक or एडूक, dumb (see Goldstücker's Skr. Dy., s.v. अ); and the existence of the Gā. इखी, इखिका (L. V., p. 269, l. 10; Gā. Gr., p. 14), Pā. इखी, इखिका (Pā. Dy.), Pr. इखी, इखिका (Hēm. ii, 130; according to Vr. xii, 22 only Shr. Pr.), for Skr. क्री, seems to point in the same direction. On the other hand, instances like the Skr. astronomical terms क्रौय scorpion (Greek σκοर्पिός), क्रोण 'kronos' (Greek κρόνος)—see Weber's History of Indian Literature, p. 254, footnote—indicate an alternative treatment of initial conj. cons. In all Gds. the euph. use of the pref. अ prevails.]

अ a (4), Ts., pref. neg., added to words (subst., adj., part., num., or adv.) 'to negative their meaning, like the E. in-, un-, dis-, or 'to depreciate it; thus 'अयान ignorance (Rām., B., ch. 64, 1; from ग्यान knowledge), अवल immoveable (Rām., Bā., ch. 2, 11; from चल moveable); अविसेले without distinction (Bid. 29, 3; from विसेले specially); again 'अदिन an unlucky day (Padm., ch. 419, 3; from दिन day). It becomes अन an, if the word begins with a vowel; thus अनादर disrespect (Vaish. iv, 2, from आदर respect), अहुचित improper (Bid. 51, 4, from उचित proper), अनेक many, lit. not one (Bid. 45, 1, from एक one). Not unfrequently it is pleonastically reduplicated अन an + अ a, in which form it occurs both before words beginning with a consonant and words beginning with a vowel; thus, before cons., अनचिन्ह unnoticed (Sal. 18; from चिन्ह mark), अनमयउ not having become (Rām., Bā., ch. 176, 2, अनमयउ बिहाना when it had not yet become morning, from मयउ having become, past part. = Skr. भूत); again before vowels, अनअधिकारी an'adhikārī uninitiated (Rām., Bā., ch. 118, 1, from अधिकारी initiated), अनअरहित an'ichehhit undesired (Rām., Ut., ch. 116, 4, from अरहित desired). If thus used pleonastically, अन is practically treated as a separate word.

[अ, before vowels अन, is well known in Skr. as a neg. pref. There are even a few, though doubtful and mostly vedic cases of its reduplication;



e.g., अनाकाल famine (अन not + अकाल inauspicious time, famine, there is no real word अनाकाल), ved. अनामयिन् fearless (अन not + अमयिन् fearless, there is no real word अमयिन्); see Goldstücker's *Skr. Dy.*, s. vv. In *Pr.* also it is well known, both in its simple and reduplicated forms; examples of the latter are अणचिन्तिन् considered, *Hēm.* ii, 190), अणदेद freedom from calamity (from ऐति calamity, *Aup.* § 4). The same remark applies to all *Gds.*

अ a (5), *Tbh.*, *pref. intens.*, very, excessively, sometimes added to words to emphasise their meaning; thus अलोप great destruction (*Hb.* v, 35, for लोप), अचम्पल very unsteady (for चम्पल), अगूढ very difficult (*Āz. Gy.* for गूढ); occasionally in compounds, as अकाय or अकाय very great, huge (*Hb.* iii, 10, *lit.* having a large body, from काय body).

[*Skr.* अति, *Pr.* अद्; hence *Gd.* ऐ and shortened अ; see the remarks on derivation under the art. अकाय. The origin of this *pref.* अ, however, is now lost sight of, and it is added, at pleasure, to tats. as well as *tadbh.* words.]

अ a (6), *Tbh.*, *pref. pleon.*, added to many words without modifying their meaning, as in अखण्डलु destroyer (*Pārv.* do. 13), अनन्द happiness (*Jan.*, ch. 12), असीस blessing (*Jan.*, ch. 5, *Nah.*, vs. 17), अहार support, food (*San.*, vs. 53), अकाश sky (*Hb.* i, 36), etc.

[*Skr.* आ; in *Pā.* and *Pr.* generally आ, but occasionally shortened to अ with doubling of the succeeding cons.; thus *Pr.* अकण्डलु (*Nām.*, vs. 23) destroyer (= *Skr.* आखण्डलु), *Pr.* अकखाय (*Nām.*, vs. 203) pond (= *Skr.* आखानं), *Pā.* अचिद्रो removed (= *Skr.* आचिद्रः), *Pā.* अलीनो or *Pr.* अलीनो (*Hēm.* iv, 54, *Nāy.* 117) attached (= *Skr.* आलीनः), *Pr.* अचायणं (*Kalp.* § 95) clothes (= *Skr.* आबादनं). In *Gd.* the latter process became much more general, hence *B.* अकास or अकास = *Pr.** अकासो, *Skr.* आकाशः; *B.* अखण्डलु, *Pr.* अकण्डलु, *Skr.* आखण्डलु, etc.]

अ a (7), *Ts.*, interjection of pity, ah!

[*Skr.* अ; so possibly in all *Gds.*]

अ a (8), *Tbh.*, *voc. pt.*, only occurring in the compounds अरे, अरी, etc.; a shortened form of ऐ ā, q.v.

अ a (9), *Ts.*, 'a name of Vishnu (see ओम्); 'a name of Brahma. Only occurring in fanciful usages, e.g., in riddles, etc. Exam., *Sat.*, (with comm.) p. 1, l. 3, जनक-सुता, दसजान-सुत, उरग, ईस, अ, स जार, तुलसिदास दस पद परसि भव-सागर गय पार, Having put together Sitā, Rām, Lachhman, Bharat, and

Satrugh'n, Tul'sī Das touching (their) ten feet crossed over the sea of existence. (Here जनक-सुता daughter of Janak is Sitā; दसजान or दसजान stands for दसरथ, जान and रथ both meaning vehicle; दसजान-सुत son of Das'jan is Rām; उरग snake signifies the Nāg king Sheṣ, who became incarnate as Lachhman; अ signifies Vishnu, who became incarnate as Bharat; and स signifies Sib, who became incarnate as Satrugh'n.)

[*Skr.* 'अः 'अ; so in all *Gds.*]

अइ āi (1), for words commencing thus and not mentioned below, see under ऐ ā. It should also be noted that certain words, beginning with अद्. āi°, अद्त. āi°, अद्ल. āi°, अद्व. āi°, ऐ. āi° or ऐत. āi°, ऐल. āi°, ऐव. āi°, etc., (e.g., अद्दै āihā he will come, *Padm.*, ch. 175, 3; अद्तौ āitō I should have come, *Misc.* 79; अद्लै āilē they came, *Bais.* 7, etc.) are inflections of the √ आव āv come, and must be looked up under that root.

अइ āi (2), a verbal termination, = ऐ ā, q.v.

अइसन āisan = ऐसन āisan, q.v. Exam., *Bais.* 7, अइसन देवरवा के फँसिया रे दियोतूँ, राना, I would have got such a brother-in-law hanged, O Rām!

अइसा āisā, (f. अइसी āisī) = ऐसा āisā, q.v. Exam., *Bais.* 27, अइसी मोहनो डाल सनम को जाने ना देतो, Working such an (efficacious) magic, I should not let my lover depart.

अई āi = आइ āi (1), आदे āi (1), a *sec. der. suff.* used to form abstract nouns from adjectives, as अलुक्कदे lightness, from अलुक light; मलाइ goodness, from मला good.

[*Skr.* ना, *Shr. Pr.* दा, or *Mh. Pr.* आ (*Hēm.* ii, 154), with *pleon.* क superadded, it is *Skr.* तिका, *Pr.* दिया or दबा, or, including the final अ of the base, अद्या, and *Gd.* अदे; with *pleon.* अ (= क) added again to the base, we have *Pr.* अअद्या contracted to *Gd.* आदे. See *Gd. Gr.*, § 220.]

अउ āu (1); for words commencing thus, and not mentioned below, see under औ āu.

अउ āu (2), a verbal termination, = औ āu, q.v.

अउर āūr = आओर āor, q.v.

अकृत aūt, अत ut, औतिया, auliya, *Tbh.*, *subst. m.*; 'a man who dies without leaving issue; 'a bachelor, 'a blockhead, fool.

(Properly Hindi, but occasionally used by educated Bihāris.)

[Skr. ^१अपुनः or ^२अपुनकः; Pā. ^१अपुनो, ^२अपुनको; Pr. ^१अपुनो, ^२अपुनयो; Ap. Pr. ^१अपुन, ^२अपुनउ, or ^३अपुनकु; —H. ^१अपन, जन, ^२कतिया; Garh. ^२अनो; P. ^१अन, अन (Ml. Gy.), जन, (f.) जननी; Ml. ^३अनरक (m.), ^३अनरी (f.); M. has अपन in the sense of plough, plough-boy.]

अण् aē; for words commencing thus, see under ऐ āi.

अओ aō; for words commencing thus, see under औ āu.

अंश aṁsh, अंस aṁs; for words commencing thus, see under अन्स aṁs.

अक ak (1), Tbh., a der. suff. occurring in a certain number of sec. roots. Sometimes the original root (generally with a slightly different meaning) occurs side by side with the sec. root thus formed; but in most cases the former is no longer in use. Exam., ^१फटक be separated and ^२फट be split; ^३कसक be painful and ^४कस tighten; again ^५दरक split, ^६कड़क rumble, from the disused ^७द or ^८दर and ^९कदे respectively; similarly ^{१०}चकक glitter, ^{११}भलक shine, and many others, see H. R., 63.

(It may be noted that these sec. roots, just like prim. roots, may be used as nouns of action, which are generally feminine in their weak form; while their strong forms end in अका masc. and अकी fem.; e.g., कसक f. pain, भलक f. glitter, भलकी f. glance. See the art. अ a (2) and ई i (2), both prim. der. suff.)

[The original of this suffix most probably is the Skr. ^१कृ kri, which in construction with any noun (generally in the acc. sing.) may form a sort of periphrastic root. Thus Skr. कृन् + ^२कृ blow (lit. make puff), रन् + ^३कृ hinder (lit. make hindrance, from रच्), कर्द + ^४कृ rumble (lit. make a rumbling noise), कर्ष + ^५कृ pain (lit. make torment). In Pr. the ^६कृ coalesces with the noun, so as to form an indivisible compound root ending in क, which last element is in Gd. further reduced to a single क. Thus the abovementioned Skr. periphrastic roots become in Pr. the compound roots ^७कृक (pres. part. act. कृकतो, Sapt., vs. 176; pres. part. pass. कृकित Hēm. iv, 422), ^८रक, ^९कडक, ^{१०}कसक, and in Gd., ^{११}कृक, ^{१२}रक, ^{१३}कडक, ^{१४}कसक. It will thus be seen that the initial अ of the suffix अक is really the termination of what was originally a noun, while the element क represents what was originally the root कृ. For further information on the nature and origin of such comp. roots, see Gd. Gr., § 353, p. 173.]

अक ak (2), (f. इका), Ts., a prim. der. suff. used only in tats. words to form adjectives and nouns of agency. Exam., कारक, (f. कारिका), a doer, from ^१कृ.

[Skr. अकः, f. इका; met with in all Gds. In all probability this suff. is a compound of the prim. der. suff. अ a (2), q.v., and the pleon. suff. क, q.v.; thus, m. अकः = अ + कः, f. इका = इ + का. The tadbh. form of the suff. is m. आ a (2), f. ई i, q.v.]

अक ak (3), Tbh., a shortened form of एक ek or एक ek one, occurring only in compounds, such as अकाला ak'ālā, अकसर ak'sar, अकस्तरि ak'hattarī, अकोतर-सो akōtar'sō, etc. (q.v.).

[Skr. एक, Ap. Pr. एह (Hēm. iv, 371), B. एक or अक.]

अकण्ड ak'tay, अकण्ड ak'tay, इकण्ड ik'tay, इकण्ड ik'tay, Any., adj. com. gen., acting, being temporarily in charge of an office in the place of another officer. [E. acting, a tech. term of the Indian Administration.]

अकट-बकट akat'bakat, Tbh., subst. m., ^१trifles, things worth nothing (= आली-बाली); hence ^२the minor portions of a composite whole. Exam., ^३Chan., अकट-बकट कह जे मन आव, दुर्जन काँ यिक सज्ज खभाव, To speak trifles as they come into the mind, is the natural disposition of evil men. ^४Hb. 2, 59, सकटक अकट-बकट सभ छटल, All the pegs and pins of the cart came loose. See अगड़-बगड़ agar'bagar.

[Perhaps connected with अकड़ or अगड़ (1), q.v., बकट being a reduplication of अकट; or the latter might itself be a reduplication of बकट, q.v. Cf. M. अकट-बिकट rigorously minute, and अकट-बिकट hideously large.]

अकण्टा āk'tā (1), the same as अकण्ठा āk'rā (1), q.v.

अकण्टा āk'tā (2), the same as अकण्डा āk'rā, q.v.

अकण्ठी āk'thī, fem. of अकण्डा āk'tā (2), q.v.

अकण्टोबर ak'tōbar, अकण्टोबर ak'tōbar, the same as अकण्ठुबर ak'tūbar, q.v.

अकठी akathī, Tbh., adj. com. gen., mischievous, noxious, injurious. Exam., Chan., अन्यायी अनर्थ (= अनर्थ + यी) खूक, अकठी जन अलगह हि बुक, To an unreasonable man defects alone are visible: a mischievous person sees them very deftly.

[Probably from Skr. अतिकट, Pa. अतिकट; with the intens. अ a (5), q.v.]



✓ अकड़ akar, (pr. pts. अकड़ैत ak'raīt, Bh. अकड़त ak'rat, अकड़ित ak'rit; अकड़ल ak'al; अकड़व ak'rab; अकड़ै ak'rai), Tbh., v. intr., 'to become hard, stiff; 'to writhe, become distorted, cramped; 'to strut affectedly, swagger, give oneself airs; 'to challenge to fight. Phr., अकड़ जाएव (lit. to become stiff, hence) to come to the end of one's resources (as in a lawsuit or struggle.) Exam., 'Coll. सुरन्दवा अकड़ि गेल, The corpse has got stiff; Coll. (Bh.), प्रतनही मैं अकड़ गैलै? अब कहु न करवैत, Have you come to the end of your resources already? Now you are powerless. 'Coll. (Bh.), घोड़ा के गोड़ अकड़ल ईवे, The horse's legs are distorted or crooked; Coll. (Bh.), हमार हाथ गोड़ अकड़ के लकरी सन होर गैल बा, My arms and legs, being stiff and distorted, have become like sticks. 'B. Gr., I (Introd.), Fable 11, खुब अकड़ि अपन गढ़ना कपड़ाक दुनरताई आओर मुँहक चमक चिमक देखाएव, Swaggering along, I shall show off the finery of my ornaments and clothes and the beauty of my countenance. 'Coll. (Bh.), ज अकड़ के खड़ा मैल बाड़न, He stands up swaggeringly, challenging to fight.

[Der. uncertain; but cf. Skr. √कड् be hard, also Skr. कठिन and कठोर hard, stiff, which are probably prākritisising derivations from Skr. कट् or कृट्, both derivatives of Skr. √कृष्. The most common representative of the latter root in Pā. and Pr. is कड्, properly a der. root, for Pā. or Pr. कडुर = Skr. कृटयति (see Hēm. iv, 187; कृ standing for कट् as in Pr. √वेड् for Skr. वेष्ट, Hēm. iv, 51, 221). Thence comes Pā. and Pr. √आकड्, representing Skr. √आकृष् (lit. आकृष्ट) draw up, cramp. This might change in Gd. to √अकड or √आकड or √अकड or अखड (for अकड). The process of loss or transfer of aspiration is not uncommon in Gd. (see remarks on derivation of अकारय), or even in Pr., see Gd. Gr., p. 82, and possibly the prākritisising Skr. √कड् is due to it. Or perhaps the √अकड may be related to the adj. खड़ा standing, which is a modification of Pr. खड्, Skr. क्ख, p.p.p. of √खम् (see Op. Gr. iii, 60). In this case the initial अ of the √अकड would be the intens. pref. (see art. अ a (5)). H. √अकड or अखड़ाव (Hd. Dy.) with adj. अकड़ or अखड, P. √अकड or √आकड, G. अकड़ with numerous derivatives, S. अकिडज (properly a pass. form अकिड + ज, see S. Gr., p. 258); wanting, apparently, in the other Gds., in which only derivatives of it occur (see art. अकड़ि akarī), adopted from the Hindi.]

अकड़ akar, also (Mth.) अगड़ agar (1), the same as अकड़ि akarī, q.v.

अकड़नबाइ akar'bāi, अकड़नबाई akar'bāi, Tbh., subst. f., (Bh.) the cramps, rheumatism. Exam., Coll.

(Bh.), ओकरा अकड़नबाइ भेल बा, He has got rheumatism.

[Properly 1st verb. noun of the double-causal √अकड़नबाइ, made with the prim. suff. ई (2), q.v. This double causal root does not otherwise occur in B., the simple causal √अकड़ाव (q.v.) being ordinarily used. From this latter root the corresponding words P. अकड़ाव or अकड़ाव, G. अकड़ाई, are derived. H., like B., has अकड़वाई. It should be noted that in such derivatives the causal or double causal root has the same meaning as the prim. root, i.e., it is properly a pleon. root, formed with the pleon. suff. अपि, see Gd. Gr., p. 170, § 349. See art. आइ ai (2), आबाइ abāi, बाइ bāi. See also art. अकड़ि akarī. Or the word may be explained as a compound of अकड़ (q.v.) and बाई wind, the latter word being an usual term for rheumatism.]

अकड़ा āk'ṛā, अकड़ा āk'ṛā (2), Tbh., subst. m., (Bh.) 'a calcareous nodular limestone, found in the soil in many parts of India, used in making roads, lime, etc.; 'S. Bh.) coarse gravel (Gr., § 794), pebbles. See अकड़ा āk'ṛā (2), अकड़ी āk'ṛī (2), अकड़ट aykaṭ.

(When it appears in large blocks, it is अकड़ा; the small pieces for road-metal are आकड़, or अकड़ौ, or अकड़ौ; when used for lime-burning, it is अकड़ट.)

[This word does not appear to occur in any of the other dialects of B., nor in any of the other Gds.; it is in all probability merely a mutilated form of अकड़ा, कड़ड, q.v. The latter are the forms occurring in all other Gd. languages and B. dialects, and also occur in Bh. by the side of अकड़ा. Compare, however, the first part of अकड़नबाइ, q.v.]

✓ अकड़ाव ak'rāb, (pr. pts. अकड़वैत akar'bāit, Bh. & Mg., अकड़ावत ak'rāwat, अकड़ावित ak'rāwit, अकड़ावत ak'rāit; अकड़ावोल ak'rāol; अकड़ावव ak'rāeb; अकड़ावै ak'rāoi, अकड़ाव ak'rāe), Tbh., v. tr., to distress, impede. Exam., Coll. (Bh.), तू ओकरा अकड़ाव दिहलै? नाँ? You have impeded him, haven't you?

[Causal of √अकड़, q.v.]

अकड़ि akarī, अकड़ akar, Tbh., subst. f., (Bh.) 'cramps, crookedness, contortedness, stiffness; 'pride, swagger, strut, airs, conceit; 'parade, pomp, show. Comp., अकड़-तकड़, अकड़-पकड़, अकड़न-तकड़न, m., pomp, stateliness, affected airs; अकड़-बाज, com. gen., an affected person, a fop; अकड़-बाजी, f., swaggering, strutting, foppishness, airs. Phr., अकड़ देखाएव, to swagger. Exam., 'Coll. (Bh.), ओकरा हाँड में अकड़ि लागि गैल बा, He has got cramps or stiffness in the loins. 'Coll. (Bh.), हमरा सोकाँ का अकड़



देखावताई, What airs are you giving yourself before me! ³Coll. (Bh.), दे बड़ अकड़गतकड़ के बरिघात बा, This is a wedding procession of great pomp. See अगड़ *agar*.

[Properly 1st verb. noun of √ अकड़ (q.v.), formed with prim. suff. इ (2), q.v. H. same as B.; P. आकड़ or अकड़ (subst.), अकड़बाज (adj.), अकड़बाजी (subst.); S. आकिड़जी (subst., as in आकिड़जी हलणु to walk affectedly, to strut); G. अकड़ (subst.), अकड़-अकड़ी (subst., rivalry, contest, cf. 4th meaning of √ अकड़), अकड़बाज (adj.), अकड़बाज (subst.), probably also आँकराँ (subst., cramps). In the other Gds. it is adopted from H. or B.; thus Bg. आँकड़ि (subst., a spasm); M. अकड़ or अकड़ (subst.), अकड़बाज or अकड़बाज (adj.), अकड़बाजी or अकड़बाजी (subst.)]

अंकण्डी *āṅk'ṛi* (1), अँकरी *āṅ'ṛi* (1), Tbh., subst. f., a rarely used Mth. form for अँकुरी *ākurī*, q.v.

[The simplest derivation (suggested already in Molesworth's M. Dy.) is from Skr. अङ्क hook, with the Ap. Pr. pleon. suff. ड (Hēm. iv, 429); thus Ap. Pr. अंकड m., अँकडिया f., contracted into अँकडा, अँकण्डी. It may, however, be simply a corruption of अँकुरी, which would explain the appearance of ड u in the O. अँकडा and of ओ in the G. अँकुरी (G. अँकुर = अँकुर), and on the other hand the disappearance of ड u in B. अँकरी (q.v.), M. आँकरी shoot. H. अँकड़ी, G. आँकडो and अँकुरी, M. अकडा and अँकडा m., अँकडी f. (the fem. meaning, as in B., a forked stick for pulling down fruit), O. आँकडा m., आँकड़ी f., Bg. आँकडा; but S. कुण्डी m., कुण्डी f.]

अंकण्डी *āṅk'ṛi* (2), अँकरी *āṅ'ṛi* (2), अँकण्डी *āṅk'ti*, (also in Mth. and N. Bh. ईकण्डी *ik'ṛi* or इकण्डी *ik'ṛi*), Tbh., subst. f., ¹(Bh.) small pieces of limestone, used as road-metal (Grs. § 1266); ²(S. Bh.) fine gravel (Grs. § 794). See अँकडा *āṅk'rā* and अँकरोरी, *āṅk'rōri*.

[Properly fem. of अँकडा *āṅk'rā*, q.v.]

अकण्डैत *ak'rānt*, Tbh., adj. com. gen., (Mth. f. अकण्डित *ak'rānti*), swaggering, foppish. Exam., Chan., दुसुह दुख सज्जन काँ देत, अन का टेर न, चल अकण्डैत, It causes insufferable pain to good people not to think of others and to walk swaggeringly; Coll. (Bh.), साँह अकण्डैत बा, The bull is wallowing and roaring.

(The word is principally used of bulls and the like, and thence also applied to men.)

[Properly (Mth.) pres. part. of √ अकड़ (q.v.); H. अकड़ैत, P. अकड़ैत (or corrupt अकरैत, from P. pres. part. in न्द nd) subst. f., swagger.]

अंकण्डैल *āṅk'rāl*, Tbh., adj. com. gen., (Bh.) gravelly, said espec. of certain soils, (Grs. § 794). See अँकण्डौर *āṅk'rāur*.

[Der. from अँकडा by means of the sec. der. suff. ऐल; see Gd. Gr. § 245.]

अँकण्डौर *āṅk'rāur*, a synonym of अँकण्डैल *āṅk'rāl*, q.v. (Grs. § 794).

[Der. from अँकडा by means of the sec. der. suff. और; see Gd. Gr. § 245.]

अकण्टक *akantak*, Ts., adj. com. gen., lit. free from thorns; hence met. 'free from annoyance, trouble; ²free from enemies. Exam., 'Rām., Bā., ch. 96, 8, भदे अकण्टक साधक जोगी, Saints and hermits felt relieved of an annoyance. ³Ib., A., ch. 182, 5, करौँ अकण्टक राज सुखारी, I will reign at ease and free from enemies.

(The word is never used in its literal sense.)

[Skr. अकण्टक, Bg. अकण्टक, and so in all Gds.]

अकत *akat*, Ts., (I) adj. com. gen., thorough, utter, perfect (in a bad sense). Exam., Mg. ballad, पहिल कवर जब सरवन खाए, अकत सडरवा जेरे बुभाए, When Sar'wan ate the first mouthful, it seemed as it were utter poison (after Fallon); Coll. (Mth.), खोद कूँआक पानी अकत नाडर हो, The water of that well is thorough poison; Coll. (Mth.), दे जहर के अकत गाँठ अहि, lit. he is a perfect knot of poison, i.e., he is a thoroughly wicked person; similarly अकत नीम a perfect nim, i.e., as bitter as the juice of the nim-tree.

(II) adv., thoroughly, intensely (in a bad sense), (practically serving as a superlative particle). Exam., Coll. (Bh.), ई फल अकत नीता बा, This fruit is intensely bitter; so also अकत कड़ुआ, thoroughly bitter.

[Skr. अकृत: lit. not-made, not artificial; hence eternal, natural; hence thorough; Pā. अकृत the eternal (an epithet of the Nirvāna); not met with in the other Gds. The tadbh. equivalent is Pr. अकथ or अकिथ (cf. अकण Sapt., vs. 920, and अकिथ Hēm. iv, 396, meaning, in both instances, thoroughly); cf. M. अक्रिय the uncreate (an epithet of God). An analogous case is that of सहज, which also properly means natural, and hence thorough, e.g., Jan., ch. 12, सहज मनोहर, thoroughly charming. The word might, however, also be derived from Skr. अकृत, Pr. अकत, uncut, unimpaired; hence, entire, whole, thorough; analogously to अखिल, अखण्ड, q.v.]

अकतूबर *ak'tūbar*, अकण्डोबर *ak'tobar*, Any., subst. m., the month of October.

[E. October.]



अकथ्य akatth (old Bw.) = अकथ akath, q.v.

अकथ akath, old Bw. अकथ akatth, Ts., adj. com. gen., what cannot be spoken or described, unspeakable, unutterable, inexpressible, indescribable. Exam., *Rām., Bā., ch. 2, 13*, अकथ अलौकिक तीर्थ-राज, An unspeakable, spiritual chief Tirtha; *ibid., ch. 25, 7*, नाम रूप-गति अकथ (fem.) कहानी. The mystery of name and form cannot be told; *K. Rām., Ut. 145*, सब बिधि समस्त, सहस्रना अकथ (fem.), तुलसी दास सन्धय समन, (Sib) powerful in every way, of unutterable greatness, the appeaser of Tul'si Dās' doubts; *Dōh. 199*, बाम-सरूप तुम्हार बचन, अगोचर, बहि-पर, अविगत, अकथ, अपार; नेति नेति नित निगम कह, (Wise) like Saraswati is thy speech, incomprehensible, past understanding, indeterminable, unutterable, impenetrable; the sacred scriptures can speak of it only in negatives, (बाम or बामा is Sarasvatī, the goddess of speech and learning; नेति is Skr. न + इति; lit., the scriptures always say 'no, no'); *Padm., do. 229, 1*, मधि नयना लिखनौ बरन रोय रोय लिखा अकथ, (The tears of her) eyes were her ink, and her eyelashes the pen, and bitterly weeping she wrote unutterable (words). See अकथ्य akathy' and अकथनीय akath'nīy'.

[Properly a fut. part. pass., Skr. अकथ्यः, Pā. अकथ्यो (cf. pass. कथ्यते Pā. Dy.), Pr. अकथो (cf. pass. कथर, Hēm. iv, 249), Ap. Pr. अकथु; S. अकथ्य or अकथ (S. Dy.; on the change of थ to द, cf. Gd. Gr., §§ 116-120, 145), H. अकथ; apparently wanting in the other Gds. The form of the word is noteworthy on account of its irregularity. As a rule the Skr. conj. cons. थ changes to द in Pā. and Pr. (Hēm. ii, 21; e.g. पच्चा = Skr. पथ्या road, fem. fut. part. pass. of √पथ); in order to avoid this inconvenient change in pass. inflexion, it was usual to employ the alternative phon. change of dissolving the conj. cons. थ into हिज्ज or होय (Pā. थोय, cf. Hēm. iii, 160; thus Skr. कथ्यते, = कहिज्जद (Hēm. iv, 249) or कहोयद, Pā. कथोयति (Pā. Dy.) The change of थ to द or य, therefore, is quite irregular. The irregularity is clearly an old one, as it is already noticed by Pā. and Pr. grammarians (Hēm. ii, 174). In all probability the word is really an ancient tatsama, being preserved from the Skr. as a sort of technical term, applicable to 'things transcending the human mind.' Other similar instances are पथ or पथ dietetic food (a medical techn. term, also in Pr., see Sapt., vs. 814, for पथ = Skr. पथ्य), मद्य or मद्य poet. within (for मयज्ज, = Skr. मद्य).]

अकथनीय akath'nīy', Ts., adj. com. gen., (subst. f. अकथनीया akath'nīyā), 'unspeakable, unutterable, inexpressible, indescribable; 'unsuitable to be spoken or described. Exam., *Rām., Bā., ch. 70, 1*, अकथनीय

दावन दुख भारी, A heavy, grievous, and unutterable pain. *Coll. (Bh.)*, उनकर भाइ अबको ऐसन काम कैलन है के क अकथनीय बा, His brother has this time done such a thing as is unsuitable to be described.

[From अ + कथनीय, fut. pass. part. of √कथ, Skr. अकथनीयः, a pure tats., which may be used in all Gds.]

अकथ्य akathy', Ts., adj. com. gen., the same as अकथनीय akath'nīy', q.v.

[From अ + कथ, fut. pass. part. of √कथ, Skr. अकथ्यः, a pure tats., which may be used in all Gds.]

अकद akad, Any., subst. m., the marriage contract amongst Musalmāns (Grs. §§ 1273, 1279).

[Ar. عقد 'aqd.]

अकन akan = अकन ākan, q.v.

अकन ākan, अकन akan, (pr. pts. अकनैत āk'nait, अकनल āk'nal, अकनब āk'nab, अकनै āk'nai), (Bw.), Tbh., v. tr., 'to give ear, hear, hearken, listen, attend; hence 'to attend to information, to learn, to come to know; and 'to attend to music, to keep time to music, to march in accordance with musical time; also 'to attend to the sound of money, test money (Grs. § 1489). Exam., *Rām., Bā., ch. 349, 3*, पुरजन आवत अकनि बराता, When the citizens heard the marriage procession coming; *Rām., A., ch. 44, 1*, जब द्विप अकनि राम पगु धारे, When the king heard the fall of the footsteps of Rām; *Git., Bā., 37, 5*, प्रेम समिलित बर बचन रचना अकनि राम राजीव लोचन उधारे, Hearing the arrangement of excellent words filled with affection (the allusion is to a number of songs), Rām opened his lotuslike eyes; *K. Rām., Bā. 19*, रोख नाखे लखन अकनि अनखोही बातें, Lakhan, hearing these unpleasant words (of Parasurām), felt enraged. *Bin. 220*, अकनि या के कपट करतब अमित अनय अपाय, सुखी हरि-पुर बसत होत परिकितहि पकिनाय, Learning that the object of its (i.e., Kalikāl's) deceptions was (to do) countless (deeds of) injustice and destruction, Parichhit, when residing happily in Haripur (i.e. Baikunth or Bishnu's heaven), repented (of having spared it). *Rām., Bā., do., 309, 1*, तुरग नचावहिं कुँवर बर, अकनि घिदङ्ग निसान, Noble princes cause horses to prance, keeping time to drums and kettle-drums. *Coll., ई रुपैया अकनै ५*, Sound this rupee. See अकान ākan.

(The conj. part. अकनि is the only form in which this verb has been met with by us in B. literature.)

[Skr. √आकर्ण, 10th cl. आकर्णयति; Pr. 'आकषेद or 'अकषेद or 'आकषेद (Rāv. xi, 7, Sapt., vs. 365);



B. अकने or अकने or अकने; H. same as B.; S. अकनारण (inf.; perhaps a pleon. ✓ अकनार, contr. from अकनार (with euph. व) = Pr. ✓ अकनारि, Skr. ✓ अकनारि; apparently wanting in the other Gds. All Gds. also use the equivalent tats. ✓ अकनार.]

अकनून ak'nūn, Any., adv., now, at present.

[Prs. اکنوں aknūn.]

अकफक ak'phak, सकफक sak'phak, (Bh.), the same as अकसक ak'sak, q.v.

अकवक ak'bak, Tbh., subst. m., nonsensical talk.
[Redupl. of वक, q.v.]

अकबर ak'bar, अकबर akbar, (poet. अकबर akabbar), Any., subst. m., a man's name, the emperor Akbar. He was the second emperor of Hindūstān of the Mughul house of Timūr. His full name and title, as given on his coins, was Jalālu-d-dīn Muhammad Akbar Pādshāh Ghāzī, i.e., Jalālu-d-dīn Muhammad, the Great, the Victorious Emperor. He reigned at Agra (see art. अकबराबाद) from A.D. 1542—1605. See Beale's Oriental Biographical Dictionary, s.v. Some detached Hindī verses are commonly ascribed to him, among which is the following dōhā. Exam., Siv., p. 375, जा को जस है जगत में, जगत सराहै जाहि। ता को जीवन सफल है, कहत अकबर साहि। Whose fame is (spread) in the world, whom the world praises, his life is successful, (so) says Akbar Shāh.
[Ar. اکبر akbar, lit. the Great.]

अकबराबाद ak'barābād, अकबराबाद akbarābād, Any., subst. m., the name of the capital of the emperor Akbar, Āgrā.

[Ar. اکبرآباد akbarābād, lit. the ābād or settlement of Akbar. He built a fort at Āgrā, made it his principal residence, and named it Akbarābād after himself.]

अकबरी ak'barī, अकबरी akbarī, Any., (I) adj. com. gen., relating to Akbar. Phr., अकबरी मोहर subst. m., fac., a one-eyed man (Hd. Dy.). Exam., आइनि अकबरी the Ain-i-Akbarī or the Institutes of Akbar, the name of the third volume of Abū'l Fazl's celebrated history of the reign of the emperor Akbar, called the Akbar-nāmā; अकबरी असरफ़ी or अकबरी a gold coin of Akbar, worth variously, 9, 10, 12, 27, or 30 (but not 16) rupees (see Prinsep's Useful Tables, p. 5).

(II) subst. f., a sweetmeat of rice-flour and sugar formed into balls, and, after being fried in ghī or clarified butter, encrusted with clarified sugar.

[From Ar. اکبر akbar, with Prs. suff. ـی i.]

अकमा ak'mā, Any., adj. com. gen., born blind.
(Properly Urdu; used only by educated Muhammadans of Bihār.)
[Ar. أكمأ akmah.]

अकमाल āk'māl, Tbh., subst. f., embrace, hug. Phr., अकमाल देव, to embrace. Exam., K. Rām., Su. 29, बूझत जहाज बाधा पथिक-समाज मानौ आचु जाए जानि, सब अकमाल देत हैं, Like a company of travellers, escaped from a sinking ship and considering themselves as being born (anew) that day, they all embraced (one another). See अकवार āk'wār.

[Skr. अकपालि, Pr. अकपालि (Sapt., vs. 996), hence B. अकमाल, with the not uncommon change of व to स through an intermediate Ap. Pr. व. See Gd. Gr., § 134, p. 74.]

अकमित akamit, Tbh., adv., suddenly, unexpectedly. Exam., Vaish. x, 3, अकमित, ओ रे, कीकिल पक्षम कल घुनि, Suddenly, alas! (she hears) the song of the cuckoo in the fifth scale.

[Perhaps a corruption of Skr. अकस्मात्, q.v. Compare also अकामिक.]

अकम्पन akampan, Ts., subst. m., (lit. free from trembling), name of a rākshasa or demon in the suite of Rāban, king of Ceylon. Exam., Rām., Ln., ch. 45, 10, अनिप अकम्पन अर अतिकाया विचलत सेन कीन्ह इन्ह माचा, When the line began to break, Akampan and Atikāya had recourse to jugglery; Han. 19, बारिदनाद अकम्पन कुम्भकरन से कुम्भर केहरि-बारो, He (Hanumān) is the lion's cub (that killed) those elephants Barid'nad, (i.e. Megh'nād), Akampan, and Kumbhakaran.

[Skr. अकम्पनः, a 'bahuvrīhi' compound of अ not and कम्पन trembling; Pr. अकम्पणो (Rāv. xiv, 70).]

अकर akar, Ts., adj. com. gen., exempt from taxes, duty-free, (tech.) one who does not pay Government revenue. Exam., Chan., अकर सकल कर लितऊँ कहाव, अकर भाहु पर कर नहिँ पाव, While paying himself no revenue, he exacts it from every one; the sun, though possessed of rays, does not take any payment.

[Skr. अकरः; hence अकर in all Gds.]

अकरनी akar'nī, Tbh., adj. com. gen., not to be done, wrong, unsuitable. Exam., Chan., समुचित कर्म सबहिँ काँ थीक, मरने भल, न अकरनी नीक, (The performance of) good acts is (a duty) for every one; it is well to die; it is not good to do wrong (i.e. death is preferable to wrong-doing); Coll. (Bh.), मोहरे करनी अकरनी भैल, What was right in your eyes has turned out to be the reverse.



[From अ + करणीय, fut. pass. part. of √कृ do; hence Skr. अकरणीयः m., अकरणीया f., Pr. अकरणीयो m., अकरणीया f. (cf. Hēm. i, 248), Ap. Pr. अकरणीय m., अकरणीय f., or अकरणीय com. gen. (cf. Hēm. iv, 329 330); hence, contracted, Gd. अकरणी or अकरनी. The form with ण belongs to W. Gd. In M. it occurs shortened to अकरन in the comp. अकरनकर lit. doing what is not to be done, perverse.]

अकरमल akar'mal, Tbh., adj. com. gen., (Mth.) unfortunate. Exam., Chan. बेलक झाड़ जाय खलवाड, बैसलान्ह बलान्ह रौद सँ आँट। अकझात विर बसलन्हि बेल, फुटलन्हि माथ, अनई कि भेल। विव विव, जतहि अकरमल जाय, रहय अकर्मक फल अगुआय ॥ A bald man went and sat down under the shade of a bēl-tree, being made uncomfortable by the sun shining on him. Suddenly a bēl fruit dropped on his head and his skull was broken. What an unlucky thing it was! O Sib, Sib, wherever an unfortunate man may go, the fruit of his sins will be preceding him.

[Formed from अकरन्म or अकर्म (q.v.) with the Mth. suff. ल, which is only the past part. term., and is added in Mth. to make participial adj. of real or supposititious verbs.]

अकरमार akar'mār, Tbh., subst. f., ground not properly cleaned for receiving seed.

[A comp. of अँकरा (1) and मार (q.v.), lit. infested with vetch. Cf. H. अकराया.]

अकरारा ak'rā (1), (f. अकरारी ak'rī), Tbh., adj., dear, costly, high-priced (in a bad sense). Exam., (Rj.) मैं तो गोविन्द लीन्हो मोल, को कहे अकरा, को कहे सला, लीन्हो तराजू नोल, I bought Gobind, some said dearly, others said cheaply, so I weighed him in the balances (said by Mīrā Bāt, a celebrated poetess, wife of Rānā Kūmbhū of Chitōr, in the 15th cent. A.D., see Calcutta Review, vol. XLVIII, p. 7, and As. Res., vol. XVI, p. 99). See अकरारी ak'rī (3) and अकाल akāl.

[Probably derived from Skr. अकाल्यः (= अ + काल्य) or आकाल्यः (= आकाल-य), lit. unseasonable, hence dear (as in times of scarcity), and (with pleon. suff. क) अकाल्यकः or आकाल्यकः, Pr. 'अकलखो or 'अकलखो or 'अकलखो, Ap. Pr. 'अकलख or 'अकलख; S. 'आकिर, (इ being due to the influence of the lost अ), P. 'अकरो, B. and H. 'अकरा. Apparently wanting in the other Gds. This is an instance of the common B. change of ल to र extended to the W. Gds; in S., like B., it is usual; cf. S. डुकाय famine = Skr. दुष्कालः.]

अकरारा ak'rā (2) = अँकरा āk'rā (3), q.v.

अँकरा āk'rā (1) or अँकटा āk'tā, Tbh., subst. f., a kind of grass or vetch (vicia sativa, Wat.); it is a parasitic weed which grows in the wheat-fields under the spring crop and twines amongst the plants (Grs. §1075). It is sometimes used as a fodder (Ell., vol. II, p. 213); also termed अँकरी āk'rī (1), अँकुरी ākūrī, q.v.

[It may be a corruption of अँकुरा (cf. the fem.), derived from Skr. अङ्कुरा, which lit. means having a hook, hence (with pleon. suff. क) Pr. अँकुरखो m., अँकुरिया f., Gd. अँकुरा m., अँकुरी f. Or it may be derived from Skr. अङ्क hook, with the Pr. suff. ड, which in Gd. may change to र; thus Pr. अँकडो or (with pleon. क) अँकडखो, Gd. अँकरा. In the latter case, however, there should be in B. an alternative form अँकड़ा āk'rā; and in the absence of it (though there is Mg. अँकटा), the former derivation is the more probable one. In any case, the B. word is undoubtedly connected in one way or the other with the Skr. अङ्क hook. Generally speaking, it may be noted that the derivatives of the Skr. अङ्क and अङ्कुर have been greatly confused in the modern languages, owing to interchanges of ड u and अ a and of ड r and र r. See also the remarks on the derivation of अँकड़ो (1), अँकुरा, and the note on अँकरी (1). H. the same as B. In the other Gds., apparently, it occurs only in the fem. form, q.v.]

अँकरा āk'rā (2) = अँकड़ा āk'rā, q.v.

अँकरारा āk'rā (3), अकरारा ak'rā (2), (f. अँकरारी āk'rī, अकरारी ak'rī), Tbh., adj., true, genuine, good. Exam., K. Rām., Ut. 121, नाम-प्रताप लहान-महिमा अँकरे किये खोटे-ड, खोटे-ड बाढ़े, Through the power of his name and his great renown, he (Rām) turned even the bad (e.g., Ajāmīl, &c.) into good, and raised even the lowly (e.g., Nikhāds and Bhāils; the encl. ड is a particle of emphasis).

(The word is said to be a synonym of खरा, q.v., and the opp. of खोट or खोटा, q.v.)

[Perhaps connected with Skr. आकर, a mine; hence best, excellent.]

अकरार ak'rār, प्रकरार ek'rār, दकरार ik'rār, Any., subst. m., 'an admission, confession (in this sense also करार karār); 'a written bond or agreement. Comp. अकरार-नामा, subst. m., a written agreement. Exam., 'Coll. (Bh.), ई पाप हम अकरार करनारौ, हमरा से भेल हऽ, I confess this sin: it has been committed by me. 'Sal., 16, से दुहु तरफ अकरार भेल गेल, Thus on both sides an agreement was made; B. Gr., II (Bh.), p. 32, ओकर अकरार लिखै, Write a bond to that effect.

[Ar. اقرار iqrār.]

अकराव ak'rāw, अकराव ak'rāw, Tbh., subst. m., foot and mouth disease in cattle, in which the feet and face swell and the stomach distends (Indian Cattle-Plague Report, Vocab. s.v. Ukrao).

[Derived by means of the prim. der. suff. अ a (2), (q.v.), from the causal √अकडाव, itself derived from the simple √अकड, q.v. Literally the word means stiffness, cramps.]

अकरिया ākariyā, Tbh., subst. f., (South Bhagalpur) a heifer ready for the bull (Gr. § 1118).

[Prop. lg. f. of अँकरी (or अँकुरी) a possessive adj. derived from अँकुर, q.v., by means of the Gd. suff. ई, see Gd. Gr. § 252.]

अकरी ak'rī (1) (Mg.), also (S. Mth.-Mg.) अकरी uk'rī, Tbh., subst. f., the funnel or cup at the top of the hollow bamboo tube of a seed-drill (Gr. § 24). Exam., Coll. (Mg.), अकरी टँरवा में लगा दीची दे, खे जाही खेतवा पर दे, Fasten the funnel to the drill-plough (टँर) and take it off to the field.

[A corruption of ओखरी (with ओ reduced to अ, see Gd. Gr. § 26; the long form ओखरियेँ occurs in the example of the following article), a fem. diminutive of ओखर or ओखल (or जखर, जखल), a mortar or pot for husking rice, Pr. उखल (Hēm. ii, 90) or ओखल (Hēm. i, 171), Skr. उखल.]

अकरी ak'rī (2), अकरी ek'rī, अँकरी āk'rī, Tbh., subst. f., uncleaned rice (Gr. § 1272). Exam., Coll. (Bh.), हम तीन दिन से अकरी चावर खात बाटौ, ओखरियेँ न मिलल, I have been three days eating unhusked rice, for I could not get a crushing-mortar.

[Der. ? S. has अडिही.]

अकरी ak'rī (3), Tbh., subst. f., high prices, scarcity. (Properly Urdu; only used by the educated in Bihār.)

[This word is properly the fem. of अकरा (1), q.v., used as a subst. In Skr., कालिका, the fem. of कालिक, is used as a subst. in the sense of price of a commodity payable at a fixed time, credit price. Similarly the Skr. कालिका, fem. of कालिक, might be used. Hence अकालिका or अकालिका would mean want of credit prices, a time when no credit is given; hence scarcity.]

अकरी ak'rī (4), fem. of अकरा ak'rā (1) and (2), q.v.

अँकरी āk'rī (1), Tbh., the same as अँकड़ी āk'rī (1) and अँकुरी ākuri, q.v.

(It may be noted that with the sense of vetch it admits a masc. form अँकरा, q.v., while apparently it does

not admit the forms अँकड़ा and अँकड़ी, spelt with ड r. But though not hitherto noticed, it is probable, from all the circumstances of the case, that they do exist.)

[For der. see art. अँकड़ी (1), अँकरा (1), and अँकुरा.—H. and M. अकरी, Bg. अँकरी.]

अँकरी āk'rī (2) = अँकड़ी āk'rī (2), q.v.

अकरन akarun, Tbh., adj. com. gen., (subst. f. अकरना akarunā), pitiless, merciless, relentless. Exam., Rām., Bā., ch. 283, 6, कर कुठार में अकरन कोची, Having axe in hand, I am pitiless in my wrath.

(Rām Jasan's reading अकरन is an error. It has been adopted into Bate's Hindi Dictionary, where it is explained as equal to अकारन.)

[Skr. अकरण; Pr. अकरणो (see Nām., vs. 73), all Gds. अकरण or अकरन.]

अकरूर ak'rūr, अकरूर ak'rūr, अकरूर ak'rūr = अकरूर ak'rūr, q.v.

अकरोट ak'rot, अकरोट akrot = अखोट akhrot, q.v. (Wat. akrot.)

अँकरोरी āk'rōrī, Tbh., subst. f., small pebbles. Exam., Padm., ch. 137, 3, पायन पहिर लेहु सन पँदरी, काँट न चुमे, न गड़े अँकरोरी, Put slippers on your feet so that thorns may not pierce, nor pebbles wound them. See अँकरी āk'rī (2) and अँकड़ी āk'rī (2).

[Derived from अँकरा (2) by means of the pleon. suff. ओरा, fem. ओरी (Gd. Gr. § 209). The fem. gender indicates diminutiveness.]

अकर्स akarkas, Ts., adj. com. gen., very hard, very difficult, very unpleasant. Exam., Coll. (Bh.), ई बहुत अकर्स बा, This is extremely unpleasant.

[From Skr. कर्कश, with the intens. pref. अ; see art. अ a (5). The word is not uncommonly used in Bihār, but not in the negative sense, 'not hard' or 'soft,' given to it in the H. Dy.]

अकर्म akarm, Ts., subst. m., 'a bad or low action, sin, wickedness; (its result) evil, misfortune, ill fate. Exam., Coll. (Bh.), ई कौन अकर्म करत हैवै, ऐसन न करे के चाही, What wickedness are you committing? You should not act thus. See another example under अकरमल akar'mal. For an example see under अकोल akol (3).

[Skr. अकर्म, and so in all Gds.]

अकर्मक akarmak, Ts., adj. com. gen., (gram.) intransitive.

[Skr. अकर्मक; hence अकर्मक in all Gds.]



अकर्मन्यः *akarmany'*, Ts., *adj. com. gen.*, (*subst. f.* अकर्मन्या *akarmanyā*), useless, good for nothing, unprofitable. Exam., *Coll. (Bh.)*, ई मजई बड़ अकर्मन्यः ईवे, एकनरा से किछु काम नाहिं निकस्यौ, This is a most good-for-nothing fellow; no work can be got from him.

[*Skr.* अकर्मणः; hence अकर्मण or अकर्मन्य in all *Gds.*]

अकर्मि *akarmi*, (*f.* अकर्मिनि *akarmiṇi*) = अकर्मौ *akarmā*, *q.v.*

[*This form is peculiar to the Mth. dialect and to poetry. See Mth. Gr., § 47, p. 20.*]

अकर्मौ *akarmā*, Ts., *adj. com. gen.*, (*subst. f.* अकर्मिनी *akarmiṇi*), wicked, rascally, an evil-doer. Exam., *Coll. (Bh.)*, तोहरे भाई बड़ अकर्मौ ईवे, ओकरा तू समझावैठ, नाँ? Your brother is a great rascal, you should remonstrate with him, won't you?

[*Skr. m.* अकर्मौ, *f.* अकर्मिणी, and so in all *Gds.*]

अकल *akal* (1), Ts., *adj. com. gen.*, 'lit. not in parts, not divisible, not subject to increase or decrease, used tech. as an epithet of Brahma; hence 'immeasurable, inconceivable, mysterious. Exam., 'Rām., Bā., do. 61, 1, ब्रह्म जो व्यापक विरज अज अकल अनोद अभेद, Brahma, who is omnipresent, passionless, unbegotten, indivisible, desireless, undifferentiated; Bin. 49, ब्रह्म, व्यापक, अकल, सकल-पर, परम-हित-ग्यान, गोतीत, युनत्रिनि-हर्ता, (*Hari is*) like Brahma, omnipresent, indivisible, transcending all, (*the source of*) the knowledge of the highest good, imperceptible to the senses, excluding the existence of any quality. ²Sat. iv, 38, विनहि बीज तर एक भो साखा दल फल फूल; को बरनै अतिसे अमित सब विशि अकल अतूल, Without seed a tree has been produced (*i.e. the kalpa-tree*), with branches, twigs, fruit, and flowers. Who can describe it? It is thoroughly immeasurable, altogether mysterious and incomparable.

[*Skr.* अकलः, *Pr.* अकलो, in all *Gds.* अकल.]

अकल *akal* (2), Tbh., (I) *adj. com. gen.*, (*subst. f.* अकली *akālī* or *Mth.* अकलि *akālī*), lit. 'unskilled in conversation; hence 'simple, foolish, silly; 'befooled. Exam., ¹Chan., राज द्वार में अकलक सहायता कौ, What assistance can one who is unskilled in conversation render in (*introducing another into*) a king's court? ²Chan., अकलक करधि सकल निरबाह, सबधिक पालक धरनौ-नाह; राजा अकल सकल दुरि जाय; सभ काँ राजा देव उपाय, The lord of the earth, the protector of all (*i.e. the king*), supplies all the necessities of a fool; (*but*) with a foolish king all goes wrong: kings and gods are the refuge of all; Chan., ननद

पटाचोलि सरस सधोरि । खौरि मखानक मिसरी बोरि ॥ अकलिक (*fem.*) बिपति सकल दुरि गेलि । भाग्यमान दुत माता भेलि ॥ The sister-in-law sent (*to her brother's wife*) a delicious dish made of rice-milk with water-nuts mixed with sugar; all the distress of the foolish woman was removed; she became the mother of a fortunate son. ³Chan., तेह मध्य कारिख मिभराय । दाड़ी दाड़ा देख पढाय ॥ याकल सभ जन अङ्ग लगाव । बहिकिरिनीक कपट नहिं पाव ॥ प्रात देखि पड़ जेहन भौल । सहि आप्रल जनु सुचइ लीख ॥ अकल सकल बरियातक टाठ । लाजक लेल भेल जनु काठ ॥ (*The bride's people*) mixed soot with the oil and sent it in large and small pots; all the (*bridegroom's*) people being weary rubbed it on their bodies without discovering the maid-servant's trick. In the morning they looked black like Bhils or Musahars coming away from the preparation of indigo. The whole company of the befooled wedding party became like blocks of wood through shame. (*Compare the story in the Kathā Sarit Sāgar, transl., vol. I, p. 19.*)

[*Skr.* अकल्यः, *Pā.* अकलो (*Pā. Dy.*), *Pr.* अकलो, *P.* अकल, *O.* अकल, *M.* अकल, *G.* अकल or अकल, *B.*, *Bg.*, and *H.* अकल.]

अकल *akal* (3), Tbh., *prop. wk. f. of* अकला *ak'lā*, *q.v.*, occurring in *comp. only*, e.g., in अकलखुरा *ak'k'khurā*, (*f.* रौ *ri*), *adj.*, lit. eating alone; hence unsociable, greedy, selfish, jealous.

अकल *ak'l* = अकिल *akil*, *q.v.*

अकलङ्गा *akalayk*, (*poet.* अकलङ्गा *akalaykā*), Ts., *adj. com. gen.*, a religious and moral tech. term, without spot, stain, or defect. Exam., *Rām., Bā., ch. 82, 4*, अस बिचारि तुम तजि सब चङ्गा, सबहि भाँति सङ्कर अकलङ्गा, Thus do thou think and put away all doubt, that Saṅkar (*i.e., Mahādeb*) is in every way without stain; *Git., A., 43, 3*, चितवत मुनि-गन चकोर बैठे निज दौर दौर अहय अकलङ्ग सरद चन्द चन्दिनी, The Munis sit like *chakōrs* (*a kind of partridge said to be enamoured of the moon*), each in his own place, beholding the imperishable spotless autumnal moon (*i.e., Rām*) and its moon-light (*i.e., Sītā*).

[*Skr.* अकलङ्गः; in all *Gds.* अकलङ्ग.]

अकलङ्गन्ता *ak'layk'tā*, Ts., *subst. f.*, absence of spot or defect, fair fame. Exam., *Rām., Bā., ch. 275, 3*, अकलङ्गन्ता कि कामी लखई, As a gallant who would have no scandal.

[*Skr.* अकलङ्गता, and so possibly in all *Gds.*]

अकलङ्गा *akalaykā*, *poet.* = अकलङ्ग *akalayk*, *q.v.*



अकलन्वा *akal'wā*, अकलुआ *akaluā*, Tbh., subst. m., lit. famine, hence often used as a personal name for the child of a person whose elder children have all died, the superstition being that calling a child by an unpleasant or disgusting object would cause it to live long. See *Ind. Ant.*, vol. VIII, p. 321; *Prop.*, p. 22.

[Properly the long form of अकाल *akāl*, famine, q.v.]

अकल्ला *ak'lā*, the same as अकल्ला *ek'lā*, q.v.

अकलियान *akaliyān*, अकल्यान *akalyān*, Ts., (I) adj. com. gen., (subst. f. अकलियानी *akaliyāni* or Mth. अकलियानि *akaliyāni*), 'unpropitious, ill-omened, unlucky; 'uncomfortable, disconsolate, unblest. Exam., 'Coll. (Bh.), ए गोसाईं, ऐसन अकलियान बात मत बोलौं, O Gosāi! do not say such unpropitious words. 'Chan., जनि काँ द्रोह दुधमैक नाम, अकलियान तनि काँ सभ दान, To whom the (very) name of virtue is an aversion, for him every place is unblest.

(II) subst. m., bad luck, misfortune. Exam., Coll. (Bh.), तोहन्ना घर में ज आगि लगौलक द्वा, ओकर अकलियान बैरौं होई, He has set fire to your house, he will certainly have bad luck.

[Ved. अकल्याणी f. (*Ath.* 20, 128, 8), Skr. अकल्याण m.; in all Gds. अकल्याण or अकल्यान.]

अकलुआ *akaluā* = अकलन्वा *akal'wā*, q.v.

अकलेश *akalēs*, अकलेश *akalēś*, Tbh., adv. com. gen., lit. without trouble; hence ' (physically) without difficulty easily; ' (mentally) without discomfort, comfortably, happily. Exam., 'Hb. viii, 32, अनि अकलेश देल गुन जोरि, विस किसलपु जक दै हलु तोरि, Most easily he strung the bow and snapped it like the thread of the inner stalk of a lotus. 'Prabh., p. 12, l. 20, रति-पति सम्पति लेल परवेश, जनिक सकल जग बस अकलेश, The attendants of Cupid entered, through whom the whole world lives happily.

[Skr. अ + क्लेश; for the cognate forms of क्लेश in Pā., Pr., and Gd., see that article. On the origin of the adv. use, see the remarks under अकारन. The word appears to be never used as a subst. or adj.]

अकल्यान *akalyān*, = अकलियान *akaliyān*, q.v.

अकन्वन *ak'wan*, Tbh., subst. m., curled, flowered, gigantic swallowwort, celebrated among native practitioners for its many medicinal qualities, *calotropis gigantea*, also called Mandar (मन्दार). See आक *āk* (2), of which it is the more usual Mth. form.

[Skr. अकपणः, another name of the arka plant (Skr. *Dy. P.*), Pr. अकवणो, B. अकवन. Another name is Skr. अकपत्रः, whence probably comes the H. अकौड़ा (*Hd. Dy.*), contr. from Pr. अकवडुओ.]

अकन्वरिया *āk'wariyā* (1), Tbh., subst. f., lg. f. of अकन्वारि *āk'wārī*, q.v. Exam., *Mag.* 18, भरौ अकन्वरिया पीया ले के सुतवै, जिया मोर चलन घुमाए, Tightly embracing (lit. taking a full hug of) my beloved I shall sleep, and my heart goes beating.

अकन्वरिया *āk'wariyā* (2), Tbh., subst. f., the rope by which the rudder of a country-boat is held up (*Grs.* § 236).

[Skr. अकपारी, Pr. अकवारी or (with pleon. suff. क) अकवारिया; hence (with short antepenultimate) B. अकन्वरिया.]

अकन्वार *ak'wār* (*Grs.* § 886) = अकन्वार *āk'wār*, q.v.

अकन्वार *āk'wār*, अकन्वारि *āk'wārī*, अकन्वार *ak'wār*, अकन्वारि *ak'wārī*, Tbh., subst. f., 'grasp, hug, embrace; 'an armful, as much as can be taken between the two arms (= आग, q.v., and भर पाँजा, *Grs.* § 886), or as much as can be taken under one arm (*Cr.*, p. 51). Comp., अकन्वार भेंट, subst. f., (wom.), salutation by message (*Āz. Gy.*, where it is erroneously said to be masc.). Phr., अकन्वार भरव or अँ. लेव to embrace, to hug to one's self (= अङ्ग भरव); hence fig., to take greedily, to take with all one's heart (with the genitive of the thing desired). Exam., *Mg. song*, 'जो मैं जानितौ फगुनि बहार, कन्ना के धरितौ भरि भरि अकन्वार, If I had known the festival of Phāgun (the *Hōh*), I would have held my beloved fast with many embraces (after Fallon); Coll. (Bh.), हमार अकन्वार-भेंट कह दिहलसि, She sent an affectionate salutation to me, (lit. she sent 'a meeting with embraces' or 'her embraces' to me, as in French letters, 'je vous envoie mille embrassements,' or 'je vous embrasse mille fois'); Coll. (Bh.), ई बात के हम अकन्वार लेलौं, I took that object with all my heart (lit., I took a grasp of that object). See अकन्माल *āk'māl*, अङ्गम *aykam*, कौल *kāul*, कौली *kāulī*.

[Skr. अकपालि: fem., Pr. अकपाली (*Sapt.*, vs. 996): hence B. अकन्वारि, turning ल into र, as usual; see Gd. *Gr.*, § 30, p. 34. In the other Gds. this word occurs only in a mutilated state, with loss of the initial अ and contraction of medial अवा to औ; thus M. कवळ f., कवळी or कौळी f., कवळा or कौळा m., P. कौळी f. (also कौळा m. in the sense corner of a room), H. कौली or lg. f. कौलिचा f., कौला m., also कोल m., B. कोल, O. कोळ. Most of these mutilated forms occur also in the sense of lap, bosom; hence corner of a room, a lane



or long passage. With these may be compared the B. कोर, O. कोड़, H. कोड़ or कोड़ा, lap, bosom, M. कोऊ inlet, branch of a creek, and in all Gds. कोण or कोणा corner; the cons. ड, र, ल, ण being easily interchangeable in the Gds. On the other hand, Skr. has क्रोड m., lap, bosom, कोल m., lap, embrace, कोण corner; and there can be little doubt but that in the Gds. the derivatives of the Skr. अङ्गपालि and क्रोड have been to a great extent confused. It is, however, not impossible that some of the Skr. forms, such as कोल, कोण, and perhaps also कवल mouthful (M. कवल or कवळ), may themselves be due to mutilations of अङ्गपालि; cf. the mutilated Skr. form अङ्गोलिका.]

अंकवारि āk'wārī, अकवारि ak'wārī, Tbh., subst. f., the same as अंकवार āk'wār, q.v. Exam., Krish. 238, यह लालच अकवारि भरत रौ, चार तोरि, चोली भटकाई, From this desire you are embracing me, tearing my necklace and disordering my bodice.

अकस akas, इकस ikkas, Any., subst. f., 'spite, enmity (Āz. Gy.); 'envy, jealousy. Phr., अकस राखब or अ० करब, to bear enmity, to be jealous. Exam., 'K. Rām., Ut. 94, एते मान अकस कौबे (= करिबे) को आपु चाहि (= है) को, Who are you that you should act towards me with such pride and enmity? Coll. (Bh.), तू ओकरा बेटावा के सारंगले रहलैँ, ओही से ज तोहरा से अकस राखैला, He bears you ill-will because you killed his son long ago (with pluperf. in the sense of a very long time ago); see also under अकसक. ²Git., Bā., 84, 7, हानि लाइ अनख उहाइ बाइ-बल कहि बन्दी बोले विरद अकस उपजाइ कै, The heralds proclaimed the fame (of Sītā's swayambar), describing the loss, the gain, the rage (at failing), the joy (at succeeding), the power of arm (in breaking the bow), (and thus) rousing the envy (of Rām's co-suitors).

[Ar., عكس aks, lit. inversion; hence, opposition.]

अकसक ak'sak, (Bh.) अकफक ak'phak or सकफक sak'phak, Tbh., adj. com. gen., gorged so that one cannot rise from one's seat. Exam., Chan., काल अकस के अकसक टार, अघटित काल दण्ड सँसार, What! can the gorged one turn aside Time's enmity? Time's punishment is certain in the world; *ibid.*, महा-भोज्य में खेलन्हि जाय, अलसैलाइ सुनलाइ असुचाय। लेखन्हि सम किछु चोर चोराय, अकसक जन काँ की बघुचाय॥ Going to a great feast he ate, felt drowsy, and slept, well satiated: a thief stole away all his things: what (remains) for the gorged one but to rave like a tiger.

(The form अकसक appears to be pure Maithili. See Vocabulary in Mth. Ch.)

[The word is evidently an alliterative compound connected with the √फाँक (cf. √फोंक, फेंक, Skr. फ्रे

in H. R., p. 80, or प्रक्षिप्), to gobble, to toss food into the mouth, and फका or फका or फाका or फाँका, a quantity of food taken to be chucked into the mouth, or the act of chucking such a quantity of food into the mouth. The alliteration imparts an intensive force, implying one who gobbles up many handfuls. M. has फकफक or फकाफक, one who repeatedly throws handfuls into the mouth. Possibly the form of the B. word may be due to some confusion with भक्षक, a glutton, a bye-form of भक्षक (with स for ह, see Gd. Gr., § 11, p. 8), Skr. भक्षक.]

अकसर ak'sar (1), (lg. f. अकसरवा ak'sar'wā or अकसरा ak'sarū), Tbh., adj. com. gen., alone, solitary, single. Exam., Rām., Ar., do. 20, 2, कवन हेतु मन अप अति अकसर आयेड तात, For what reason have you come, (my) son, troubled in mind (and) quite alone? Bij., l. 943, बाप! अब से मैं रहलौं अकसर जियरवा, O father, up to now I have been but a single life (i.e., I have been alone, see Bij., l. 961). See प्रकसर ek'sar.

[Skr. एकस्रतः, Pr. प्रकसरिचो (adv. प्रकसरिचं in Hām. ii, 213, synonymous with भगिति, सम्मति) or इकसरिचं (Nām., vs. 17 = भक्ति सहसा); the Pr. सरिचं becomes in Gd. shortened into सरि, सर, just as Pr. करिच becomes Gd. करि, कर; see Gd. Gr., § 271, p. 128. Hence B. प्रकसर or अकसर, H. इकसर or अकसर, O. यकसर, M. एकसर. M. has also a str. f. adj. एकसरा (fem. रौ), adv. एकसरै. Similar formations, common to all Gds., are—with the numeral द्वि two, B. (wk. f.) दोसर, (str. f.) दोसरा second; with the num. त्रि three, B. (wk. f.) तेसर or (str. f.) तेसरा third; with the num. चतुर four, B. चौसरी a land four times ploughed. Similarly प्रकसरौ is a land once ploughed; see s. vv. The second and third members of this set are now used as ordinal numbers, replacing the proper forms दूजा, तीजा. The first and fourth members have no such specialised meaning. But the original equivalence of the whole set is strikingly shown in such sentences as the M. तुका न्हणे देह दिह्या एकसर, तथाही दुसरै नाहौं जन्म, Tukā Rām says a body he gave me once, hence I shall not be born twice. M. has also a similar verb चौसरणै, to perform for a fourth time.]

अकसर ak'sar (2), Any., (I) adj. com. gen., many, most, nearly all. Exam., Coll. (Bh.), अकसर अदिनी लोग कहैलन, Many people say it.

(II) adv., ¹often; ²for the most part, usually, generally. Exam., Coll. (Bh.), अदन्नी लोग अकसर कहैलन, People often say.

[Ar., اكثر ak'sar, comparative of كثير kaṣīr.]

अकसरवा ak'sar'wā, lg. f. of अकसर ak'sar (1), q.v.

अकःसरुआ ak'saruā = अकःसरुवा ak'sar'wā, q.v.
Exam., Coll. (Bh.), दीहल अपने घर के अकःसरुआ बा,
Dihal is the only man in his house (Āz. Gy.); i.e.
he has no relations.

अकसुवा akas'wā, Tbh., subst. m., lg. f. of अकाव, q.v.
Exam., Bij., l. 818, हिचल उड़ि लागे अब अकसुवा,
Hichhal (name of horse) now flew up into the
air (see also *ibid.*, ll. 551, 973).

अकःसात ak'sāt, अकसात aksāt, Any., subst. m., instal-
ments of the annual revenue.

(A term only used in the kachah'ries or magisterial
courts of India.)

[Ar. أقساط aqsāt, properly plur. of قسط qist, an
instalment.]

अकःसाम ak'sām, अकसाम aksām, Any., adv., of various
kinds, of every sort.

(A term only used in the kachah'ries or magisterial
courts of India.)

[Ar. أقسام aqsām, properly plur. of قسم qism,
subst. fem., kind, sort.]

अकःसौर ak'sīr, अकसौर aksīr, Any., subst. f., 'powder,
dust, filings; especially ²powder or mixture pretended
to be capable of converting other metals to gold or
silver, the philosopher's stone, elixir; hence ³the
science concerning such powders, alchemy, chemistry;
hence also colloquially used in the sense of an 'effica-
cious or beneficial remedy. Exam., ²Coll. (Bh.),
जहकीम ओकरा हाथ में अकःसौर लागि गैल, That doctor
became like a philosopher's stone in his hand (said
of a Baniyā in Patna who prospered through the
favour shown him by a certain native doctor). ⁴Coll.
(Bh.), ई दवाई बड़ अकःसौर होई, This medicine will
do you a great deal of good.

[Ar. إكسير iksīr or اكثير iksīr, also pronounced aksīr
or aksīr. Connected with كسر kasar breaking, a fraction.]

अकसात akasmāt, (poet. आकसमान ākas'māt), Ts., adv.,
lit., 'without a wherefore, (i.e., without the operation
of any known cause), perchance; hence ²suddenly,
abruptly, unexpectedly, unawares, instantaneously,
immediately. Exam., 'Sat., v, 62, जौं पै आकसमान ते
उपजे बुद्धि बिसाल, ना तौ अति-बल-हीन के गुर सेवन कहु काल,
Although perchance an eminent intellect may be born,
still the very guileless spend some time in serving
their spiritual preceptor. ²Dēv., sc. 3, जेहि गाँव में ई
लोगन के डेरा डखा पड़ैचल, उहाँ के लोगन के पराने (=
ग्राम + हि) रख जाला; जान पड़ैला, मानो जम-राज के
सेना अकसात माहुल-रूप घर के आइल हो, Into whatever
village the tents and measuring rods of these people

come, the souls of the people of that place dry up;
it seems as if the army of Jam'raj in human form
had suddenly arrived. For another example, see under
अकरमल akar'mal.

[This word is rarely used. A more usual one is
अकामिक, q.v., or अचानक, q.v.]

[Skr. अकस्मात्; अकस्मात् in all Gds.]

अकःहतरि ak'hattari, (Mih.) = एकःहतरि ek'hattari,
q.v.

अकहःरा akah'rā = एकहःरा ekah'rā, q.v.

अका akā, (fem. अकी aki), str. f. of अक ak (1), q.v.

अकाए akāē = अकाय akāy, q.v.

अकाज akāj, (poet. अकाजा akājā or अकाजू akājū), Tbh.,
subst. m., lit. what is not to be done; hence ¹wrong,
sin, crime; ²harm, injury, loss (done to others or
suffered by one's self); ³evil. Exam., 'Rām., A., ch.
203, 1, सुनि-समाज अब तीरथ-राजू सँचेइ सपथ अधाई अकाजू,
In an assembly of saints and in such a holy place,
an oath, even in (speaking the) truth, is a sin and
a crime. ²Rām., A., ch. 290, 9, पर अकाज प्रिय आपन
काजू, Another's loss is dear (to him and) his own
gain; *ibid.*, ch. 285, 1, भरत हाथ सब काज अकाजू, In
Bharat's hand is all gain and loss; *ibid.*, ch. 72, 7,
इन सनेह-बस करव अकाजू, Under the influence of her
very love she will do me harm; *ibid.*, ch. 23, 8, होइ
अकाज, आहु निरि बौते, It will be our loss (if) this night
pass away (unutilised); *ibid.*, Bā., ch. 56, 8, जो न
कहौं, बड़ होइ अकाजा, If I do not tell it, it will be a
great loss (to me); *ibid.*, ch. 170, 1, कहे कथा, सब परम
अकाजा, If you tell your story, then (you will do
yourself) exceeding harm; Bin. 76, तुलसी अकाज
काज राम ही के रीके खीके; प्रीति की प्रतीति मन सुदित
रहत है, Tul'si Dās (says), (the test of) loss and gain
is solely the pleasure and displeasure of Rām;
through the experience of His love I remain happy
in my heart; K. Rām., Ut. 49, क्लिपा जेहि की कहु
काज नहौं, न अकाज कहु जेहि के सुख मोरे, करे तिन
की परवाहि को, From whose favour no gain results,
nor any loss from whose displeasure (lit. turning
away of the face), for him who has any respect?
³Ag. iii, 4, अनरथ, असुन, अध, असुभ, अनभल, अखिल
अकाज, Disappointments, inauspicious omens, mishaps,
misfortunes, bad luck, (and in short) every evil;
Dōh. 67, तुलसी हरि अपमान ते होइ अकाज समाज,
Tul'si Dās (says), from disrespect to Hari comes
every evil.

(The forms in आ ā, ज ū, are merely due to the
exigencies of metre and rhyme.)



[Skr. अकार्य, Pā. अकथं (Kch. 318), Pr. अकथं ; all Gds. अकाज.]

✓ अकाज akāj, (pr. pts. अकजित akajāt, Bh. अकाजत akājat, अकाजित akājī; अकाजल akājal; अकाजब akājab; अकाजै akājai), Tbh., (I) v. tr., to render useless, inflict injury upon, spoil. Exam., Coll. (Bh.), तोहर ई काज हम अकाजवै, I will spoil this business of yours.

(II) v. intr., lit. to be wasted; hence to die. Exam., Rām., A., ch. 238, 6, मानऊँ राज अकाजैउ बाजू, As if the king had died that very day.

[Der. root made from अकाज, q.v.]

अकाजा akājā, poet. = अकाज akāj, q.v.

अकाजि akāji, (f. अकाजिनि akājini), Mth. and poet. = अकाजी akājī, q.v.

अकाजी akājī, Tbh., adj. com. gen., (subst. f. अकाजिनी akājīnī), bad, injurious. Exam., Coll. (Bh.), ज बड़ अकाजी अहिमी हँवे, He is a very bad man.

[Der. from अकाज by the Gd. suff. ई; see Gd. Gr., § 252. Though not noted, it probably occurs in all Gds.]

अकाजू akājū, poet. = अकाज akāj, q.v.

अकाथ akāth, Tbh., adv., unsuccessfully, vainly, profitlessly, uselessly. Exam., Bin. 84, मयो है दुगम मो को अमर अगन नहु ससुक्ति, यौँ कत खोवत अकाथ, Knowing that there has been vouchsafed to you a body unattainable to the gods (lit. immortals), why (कत) then (यौँ) do you lose it profitlessly?

[Skr. अकथार्थ, Pr. अकथ (Sapt., vs. 516), B. contr. अकाथ; apparently wanting in the other Gds.]

✓ अकान akān, (pr. pts. अकानेत akanēt, Bh. अकानेत akanāt, अकानित akānit; अकानल akānal; अकानब akānab; अकानै akānai) = Bw. ✓ अकन akan or ✓ अकन ākan, q.v.

✓ अकाब ākāb, (pr. pts. अकबेत ākabēt, Bh. and Mg. also अकावत ākabāt, अकावित ākabīt, अकावत ākāit; अकाबोल ākāol; अकावब ākāeb; अकावै ākābai, अकाव ākāe), Tbh., caus. v., (Bh.) to cause to be valued or prized. Exam., Coll. (Bh.), तू प्रकरा के कैसे अकावतारै, How do you get this valued?

[Skr. अकव, caus. अकवति, Pr. अकावेर; hence Gd. अकावै; see Gd. Gr. § 349.]

अकाब ākāb = अकाव ākāv, q.v.

अकाबीर akābir, Any., subst. m., people of rank, nobles, grantees, the upper ten.

[Ar. اکابر akābir, plur. of اکبر akbar great.]

5 अकाम akām (1), (poet. अकामा akāmā), Ts., (I) adj. com. gen., (subst. f. अकामा akāmā), without desire, without lust; used technically as one of the epithets of the Supreme Being. Comp. (Rām., Ar., chh. 9, 8) अकाम-प्रिय, The friend of the unsensual, (i.e., Rām). Exam., Rām., Bā., do. 77, 1, जोगी जटिल अकाम-मन नगन अमङ्गल-भेख, A mendicant recluse with matted hair, his soul free from lust, naked, with hideous accoutrements; ibid., ch. 86, 2, जदपि अकाम, तदपि भगवाना भक्त-विरह-दुख दुखित रुजाना, Though himself passionless, yet God sympathises (lit. is pained) with a pious man's pain of bereavement, knowing it well; K. Rām., Ut. 144, सिन अकाम, अभिराम-धाम, नित राम नाम बचि, Sib (is) devoid of desire, the abode of (moral) beauty, always rejoicing in Rām's name.

(II) subst. m., continence. Exam., Rām., Ut., ch. 114, 13, परम धरमसय प्रथ दुहि, भारे, अबटे अनल अकाम बनारै, After drawing off the milk of sound religion, O brother, it is set to boil on (lit. having made) the fire of continence.

[Ved. अकामः (Ath. 10, 8, 44), Skr. अकामः, Pā. अकामो, Pr. अकामो (cf. Bhag., p. 200); all Gds. अकाम.]

अकाम akām (2), Ts., adj. com. gen., not done with any intention of a reward. Exam., Coll. (Bh.), ई काज अकाम ना, This act is done without wish for any reward.

(The word is probably a tats. from Skr. अकाम्यः, M. अकाम्य, though theoretically it might be derived as a tadbh. through Pr. *अकामो.)

अकामा akāmā, poet. = अकाम akām (1), q.v.

अकामिक akāmik, Ts., (I) adj. com. gen., without cause or reason.

(II) adv., causelessly.

[Apparently a corruption of Sk. आकस्मिक.]

अकामी akāmī, Tbh., adj. com. gen., bad, wrong, useless, profitless. Exam., Coll. (Bh.), अकामी धन्ना से किहु फल नाहिं होरै, From profitless employment there will be no fruit.

[Skr. अ + कर्मिक; Pr. अकमिचो, B., H., and M. अकामी; wanting apparently in the other Gds. The subst. अकाम uselessness does not exist.]

अकाय akāy, अकाय akāy, Tbh., adj. com. gen., huge, vast, dense. Exam., Hb., Transl., p. 9, अकायवन, a vast

forest, a dense forest; *Hb.* iii, 10, जतप्र रघु दुर निच्छ अकाप्र, (It went on to) where two huge trees were standing.

[*Skr.* अतिकायः *lit.* having an excessive body, *Pr.* अदकायो (*Rāv.* xii, 59); the initial अ contracts to ऐ or ऐ and afterwards shortens into अ (see *Gd. Gr.* § 26); hence *Gd.* अकाय (with euph. य, for अकाय). All the steps of this phon. process are still exhibited in the *Ap. Pr.* अदसो such (*Hēm.* iv, 403), *H.* ऐस or अय. Wanting in the other *Gds.*]

अकार akār (1), Ts., subst. m., ¹the letter अ a; ²a symbolic name of the Sun and of Brahmā. Exam., *Sat.*, ii, 36, 37, अनल रकार अकार रवि जानु मकार मयङ्ग । हरि रकार अकार बिधि म महेस निसङ्ग ॥ वन अख्यानहि दहन कर अनल प्रचण्ड रकार । रवि अकार हर मोह-तम तुलसी कहहि विचार ॥ The letter r you should understand (to represent) fire; the letter a, the sun; and the letter m, the moon. Without doubt, the letter r is Hari (or Bishnu), the letter a is Bidhi (i.e. Brahmā), and m is Mahēs (or Sīh); the letter r is the fierce fire which burns the forest of (man's) ignorance; the letter a is the sun, which disperses the darkness of (man's) infatuation, so Tul'si Das says advisedly.

[*Skr.* अकारः; all *Gds.* अकार.]

अकार akār (2), (poet. अकारा akārā), Ts., subst. m., ¹form, shape, figure; ²likeness, portrait (sculptured or painted, etc.); hence derivatively ³appearance, sign, token. Exam., ¹*Padm.*, ch. 322, 5, मौह धनुक जो द्विपा अकारा, बैनी बाहुक द्विपा पतारा, (At the sight of) her eyebrows the bow (of the Zodiac) felt ashamed of (*lit.* concealed) its (curved) form, and (at the sight of) her braided hair Bāsuki felt ashamed in the nether world; *Prabh.*, p. 19, l. 2, सिन्दुर रेह चिकुर सह रे, अतुल्य अकारे, A line of vermillion is in her hair, and her figure is matchless. ²*Sat.*, ii, 42, रामाहुज सजुन बिमल खान राम अतुहार, भरता भरत सो जगत को तुलसी लखत अकार, Bharat, Rām's younger brother, virtuous, pure, and dark-hued like Rām, he—so Tul'si Dās says—was the pleasing likeness of the supporter of the world; *Coll. (Bh.)*, मौयाँ-जी सादव के अकार कबहु उतरंगन, The Mīyā-jī has taken the gentleman's portrait exactly. ³*Coll. (Bh.)*, जाप्र के इनकरा अकार नैखे, He has not the appearance of going, i.e., it does not look as if he would go; *Coll. (Bh.)*, त्रिष्टि के किछु अकार नैखे, There is no sign of rain.

[*Skr.* आकार, *Pā.* आकारो, *Pr.* आकारो or* अकारो, hence *B.* अकार, and so probably in all *Gds.* The form आकार akār, usually given in the dictionaries as the 'proper' one, does not exist, and arose in the manner explained under the art. अकाय (q.v.). The fact that the true *Gd.* form is अकार akar is clearly proved by

the existence of the word निरङ्कार nirāṅkār, formless (for *Skr.* निराकार nirākār) with the initial vowel a shortened, and the compensatory conjunct ङ्ग gk (for ङ्क kk). The *tadbh. Pr.* form आचारो (*Nām.*, vs. 249, *Aup.* § 1) has not survived in the *Gds.*]

अकार akār (3) = अकाल akāl, q.v.

अंकार ākār, Tbh., subst. m., (Bh.) assent (Āz. Gy.). Exam., *Coll. (Bh.)*, इनकरा अंकार नैखे, He objects.

[*S.* आंकार; perhaps also in other *Gds.* It may be a contraction of *Skr.* अङ्गीकार (through अङ्गिकार, अङ्गकार, अङ्कार, अङ्कार, आंकार; the change of ङ्ग to ङ is not uncommon); or it may be derived from the phrase हाँ करव, to say yes, assent, with loss of the initial aspirate. *Sindhī* has both हाँ and आँ for yes.]

अकारथ akārath, Tbh., adj. com. gen., lit., not worth doing; hence useless, fruitless, aimless. *Phr.*, अकारथ जाप्रव, अकारथ होप्रव, to be lost, wasted, destroyed; अकारथ करव, to render useless, squander. Exam., *Prov.*, चोरक माल सम केखो खाए, चोरक जान अकारथ जाए, A thief's wealth every one enjoys, (but) a thief's life is wasted; *Gōp., Introd.*, जनम अकारथ जाय, कही तुम मानो मेरी, Your life will be wasted: O listen to my advice!

[*Skr.* अ + कार्यार्थः, *Pā.* अकारिथ्यो; hence *Gd.*, with transposition of य y, 'अकारथ; or with loss of य y, 'अकारथ; or with transfer of aspiration, 'अखारत; or with loss of aspiration, 'अकारत. All these forms actually occur: *S.* (str. f.) अकारन्थो or अकारन्थो, *M.* (wk. f.) अखारथ (*Hd. Dy.* wrongly अखारथ), *B.* and *P.* अकारथ, *H.* अकारथ or अकारत, *Br.* अखारत (*Hd. Dy.*), *G.* अकारत. Regarding the transposition of letters and the transfer or loss of aspiration, see *Gd. Gr.*, §§ 130 ff, 145, and *H. R.*, p. 40.]

अकारन akāran, (old obl. अकारनहिं akāranahī), Tbh., (I) subst. m., ¹absence of cause or reason; ²freedom from necessity or constraint or bias, disinterestedness. Exam., ²*Bin.* 230, अकारन को हित और को है, Who else (beside Rām) is a disinterested friend (*lit.* friend of disinterestedness; *comm.* देप्रयोजन हितकारी)? *ib.* 243, नाहिं न नाथ अकारन को हित तुच्छ समान पुरान सुनि गायौ, Both the Purāns and Bēds proclaim that there is no lord and disinterested friend like unto Thee (i.e. Rām; *ib.*, *opp.* खारथ-हित egotistic friend) *K. Rām., Ut.* 9, प्रहलाद-बिखाद निवारन, बारन-तारन, मीत अकारन को, (Rām) the reliever of Prah'lād's sorrow, the salvation-giver of the elephant, a disinterested friend.

(II) *adj. com. gen.*, ¹causeless, groundless; ²free, voluntary, disinterested. Exam., ²*Rām., Ut.*, ch. 40,



6, वरुण अकारन सब काहु सौं, (*Entertaining*) groundless enmity towards every one. **Bin.* 206, का को सहज रुभाव सेवक वरु, काहि प्रनत पर अति अकारन, Who else (*beside Rām*) shows (*such*) genial disposition towards his servants or (*such*) disinterested love towards his devotees ?

(III) *adv.*, 'without cause or reason, groundlessly, causelessly; *without necessity or constraint, gratuitously, freely, disinterestedly. *Exam.*, *Rām.*, *Bā.*, *ch.* 275, 2, जिमि चह कुचल अकारन कोही, Just as if one who is passionate without cause desires peace of mind; *ibid.*, *Ut.*, *ch.* 99, 3, अभिमान बिरोध अकारनहीं, Self-conceit and wrangling without cause.

[*Skr.* अकारणः, *Pr.* अकारणो; hence all *Gds.* अकारण or अकारन. In the *instr.* case it is used adverbially; *Skr.* अकारणेन, *Pā.* अकारणेन, *Ap.* *Pr.* अकारणहिं (see *Hēm.*, iv, 347, 342, *Gd. Gr.* § 376); hence old *Bv.* अकारनहिं (the final हीं is lengthened in the example quoted above for the sake of metre and rhyme; see *Hēm.*, iv, 330), or, with loss of inflexion, अकारन, in which latter form it may occur in all *Gds.*]

अकाल akāl, अकार akār (3), *Ts.*, (I) *subst. m.*, 'unseasonableness; *a famine, scarcity. *Comp.*, अकाल-फल, fruit produced out of season; अकाल-बीर a kind of rice, sown broadcast (*Mth.*); अकाल-त्रिष्टि, untimely rain; अकाल-मौत or अकाल-धित *f.*, premature death, sudden or unnatural death. *Exam.*, '*Rām.*, *Ar.*, *ch.* 20, 8, भय-दायक खल के प्रिय बानी, जिमि अकाल के कुचुम, The friendly speech of the wicked is portentous, like flowers that blossom out of season. **Fam.*, *vs.* 1, साल प्रकाशिक वरनन हुनो, चौदिस परल अकाल, Hear the tale of '81 (*i.e.* *Faṣlī* year 1281 = 1873-74 A.D.), on all sides fell a famine. See काल kāl.

(II) *adj. com. gen.*, unseasonable, untimely. *Exam.*, *Ag.* vi, 30, बालक सीच अकाल (*fem.*) भद्र राम राज केहि पाप, Whose is the guilt, O King Rām, of the untimely death of the child ?

[*Skr.* अकालः, *Pā.* अकालो, *Pr.* अकालो (अकाल-मेह untimely cloud, *Nāy.* § 59), *G.* and *O.* अकाळ, *M.* अकाल or अकाळ, *H.* and *B.* अकाल, *P.* अकाल or काळ, *S.* काल; in the two last forms the loss of the initial अ is probably due to a confusion with काल death, destiny. *S.* has also डकाल and डकल (*Skr.* दुष्कालः). The *tadbh.* *Pr.* form अकालो (*Spt.*, *vs.* 55) has not survived in the *Gds.*]

अकाल-बीर akāl'bir (*Grs.* § 965), see under अकाल akāl.

अकाला akālā, *Any.*, *subst. m.*, cancelling or revocation of a sale (*Wil.*).

[*Ar.* अकालाह.]

अकाली akālī (1), (*lg. f.* अकालिया akaliyā), *Tbh.*, *adj. com. gen.*, relating to a famine. Sometimes used as a personal name, to indicate the time of birth, in the sense of famine-born, born in a famine year (*Prop.*, p. 31), like अकालुआ akaluā, *q.v.* *Exam.*, कविन अकाली, The famine song, the name of *Fatūrī Lāl's* poem in *Mth. Ch.*

[*Skr.* अकालिका, *Pr.* अकालिखो, *Gd.* अकाली. See *Gd. Gr.*, §§ 252-55.]

अकाली akālī (2), (*fem.* अकालिनी akālīnī), *Tbh.*, *subst.*, a believer in the Akāl or the Immortal (God), the name of a kind of devotees in the Panjāb.

[A *Gd.* derivation from अकाल akāl, either by the *Prs.* suff. ई or by the *Gd.* suff. ई, corresponding to the *Skr.* suff. इक. See *Gd. Gr.*, § 252.]

अंकाव ākāw, अँकाव ākāb, *Tbh.*, *subst. m.*, (*Bh.*) valuation, appraisement. *Exam.*, *Coll. (Bh.)*, हाथी का दाम के अँकाव पैसन नाहिं होत, The valuation of an elephant is not a matter of pice (*lit.* is not done by pice; पैसन is the *W. Bh. instr.* of पैसा).

[First verb. noun, der. from the caus. ✓अँकाव (*q.v.*), by means of the *prim. der. suff.* अ a (2), (*q.v.*)]

अकास akās, अकाश akāsh, (*poet.* अकासा akāsā, *lg. f.* अकसन्वा akas'wā, *old. dir.* अकास akāsū or *poet.* अकास akāsū, *old. obl.* अकासहिं akāsahī or *poet.* अकासही akāsahī, *mod. loc.* अकासे akāsē or अकासै akāsē), *Ts.*, *subst. m.*, 'sky, heaven, visible firmament; *air, atmosphere; *ether or the fifth element of Hindū physics (supposed to be one of the five component parts of the human body and the vehicle of sound; in this sense सरीर is used as a synonym in *Rām.*, *Ki.*, *ch.* 11, 4); **(poet.)* a symbolical name for the cypher; **(poet.)* a symbolical name for the nose (owing to the fact that its synonym नाक has both meanings, sky and nose; cf. *Rām.*, *Bā.*, *ch.* 273, 13). *Comp.*, अकास-कुचुम *m.*, flowers in the sky (used as a synonym for an impossibility); अकासग *bird* (*lit.*, going in the air); अकास-गङ्गा *f.*, the milky way (*lit.*, the Ganges of heaven); अकास-जान or अकास-वहन *m.*, a vehicle that proceeds through the air, balloon; अकास-दीपक or अकास-दीया or अकास-दीवा *m.*, any elevated lantern, a beacon (*esp.* applied to a kind of lamp which the Hindūs hang aloft on a bamboo in the month of Kārtik (October-November) in honour of Lachhmī or Krish'n); अकास-नगर *m.*, a visionary town in the sky, fata morgana; अकास-नीम *m.*, a certain plant (a kind of *epidendron*) which grows on the nīm-tree (*Bignonia suberosa*); अकास-पवन *m.*, *v.* अकास-बैल; अकास-पुष्प *m.*, *v.* अकास-कुचुम; अकास-फल *m.*, darling child (*lit.*, fruit of heaven);

अकास-वर्ण or अकास-वरण, sky-coloured, caerulean, azure; अकास-बानी *f.*, heavenly voice, a divine voice from heaven; अकास-वेल *f.*, *lit.* an air-plant, the name of various parasitic plants (*Cuscuta reflexa*, *Cassyta filiformis*, *Pistia stratiotes*, see *Ell.*, vol. II, p. 213); अकास-त्रिनि or अकास-बिने *f.*, casual subsistence, living from hand to mouth (*lit.* living on air); अकास-त्रिनी, *adj.* (*f.* अकास-त्रिनिनी), a casual, cadger, one who lives from hand to mouth; अकास-मण्डल or अकास-मंडल *m.*, the atmosphere, the celestial sphere, firmament; अकास-मुखी *m.*, a certain kind of devotee of the Shaib sect (so called from turning up the face towards the sky in the direction of the sun, till they become unable to hold it in its proper position); अकास-दुली *m.*, *v.* अकास-वेल. Exam., 'Rām., Su., do. 25, 2, अहसा करि गरजा कपि बड़ि लाग अकास, The monkey shouted with roars of laughter and swelled (so big) that he touched the sky; *Hb.*, i, 36, अलगहि उड़ि तोहि लागव अकास, Thou shalt fly away from him to the skies; *Padm.*, do. 255, 2, नखत चहुँ दिशि रोअहि, अंधेर घरत अकास, The stars all around weep, and darkness covers the sky; *Kan.* 19, पड़ै कमान बान सैं मही अकास अनरा, Through the arrows (shot) from the bows a separation was made between heaven and earth (i.e., the arrows discharged from the bows were so exceedingly numerous that they hid the sky from the sight of men); *Padm.*, ch., 562, 1, परी रैन ससि उआ अकास, At nightfall the moon rose in the sky; *ib.*, ch., 601, 5, जब लग हर को दिशि अकास, तब लग ससि नहिँ करै प्रकास, So long as the sun looks upon (i.e. governs) the sky, the moon does not shed any light; *ib.*, ch. 562, 3, नखत अकासहिँ चढ़े दिपाई, The stars rise in the sky to give light; *ib.*, ch. 135, 6, बायें अकासिँ धरै आये, लोंबा दस आये देखरे, On the left, in the sky, white quails came, and a fox showed himself in front (both are good omens at the commencement of a journey); *Rām.*, Bā., ch. 177, 5, मइ अकास-बानी तेंहि काला, A voice came from heaven at that very time. **Rām.*, Ln., ch. 63, 6, गरजि अकास चलेउ, With a shout he ascended into the air; *ibid.*, ch. 70, 5, गहि गिरि तर अकास कपि धावहिँ, (Snatching up) rocks and trees the monkeys sprang into the air; *Bid.* 1, 5, बाँधि धरिअ उड़ि लागत अकास, Hold them fast, (else) they will fly up into the air; *Bih.*, v, 6, दुख सुख राम साथे नैवेतौ, दीपक बरितौ अकासहीं, I would endure pain and pleasure with Rām, and would have lit a beacon in the air (alluding to the अकास-दीपक, *q.v.*); *Alh.*, l. 380, घोड़ा खोल देल बघ हृदल के, घोड़ा उड़ के लागल अकास, She unloosened the horse of the tiger-like Rūdal, and the horse flew up into the air. **Bw.* do., anon., समत विजय-रूप के जुग अकास नव चन्द, काशी-नारक ईस दिग नजी देह त्रिप चन्द, In the year

1902 of King Vikramāditya's era King Chand, the saviour of Kāshi, left his body to go to God, (here जुग = 2, अकास = 0, नव = 9, चन्द = 1). **B. Rām.* 28, वेद नास कहि, अँसुरिन खण्डि अकास, पठयो खपनखाहि लखन के पास, Mentioning the name of the 'ear,' and with his fingers (making the sign of) cutting off his nose, he (*Rām*) sent Sūp'nakhā to Lakhan (वेद being a synonym of श्रुति signifies the ear; the sentence means that Rām, in sending Sūp'nakhā to Lakhan, warned her that her ears and nose would be cut off).

(Both forms अकास *akās* and अकाश *akāśh* are met with, varying with the circumstances and the speaker. On the whole, throughout Bihār अकास is the common, everyday pronunciation, while अकाश is considered affected and stylish. The forms आकास *ākās* or आकाश *ākāśh*, generally given in the dictionaries as the so-called 'correct' or 'proper' ones, have never been met with by us in B. literature except in one place, though the word itself is of very frequent occurrence. That single exception is in *Rām.*, Bā., ch. 206, 2, सुमन-त्रिशि आकास तें होई अज्ञानन्द सगन सब कोई. Here all copies that we have consulted agree in reading आकास, except one which reads अंबर. But the metre shows that here too the correct reading is probably अकास. The fact is that the form आकाश (or आकास), so much affected now-a-days, is a falsely restituted unphonetic spelling. The word certainly is never pronounced *ākās* or *ākāśh*, but always *akās* or *akāśh*. There are two other forms अकास *akkās* and अगास *agās* (see the respective articles). We have never met with them in B. literature, but they are true Gaudian forms, and may be met with colloquially.)

[*Ved.* आकाश (Skr. Dy. P.), Skr. आकाशः, Pā. आकाशो, Pr. आकाशो or *आकाशो, Mg. Pr. आकाशे or *आकाशे (see art. अ a (6)); hence B. अकास or अकाश or अकास, H. as in B., P. अकास, आकास, M. आकाश, G. आकाश, O. अकाश (O. Vy.), आकाश, B. आकाश, S. आकास, Ksh. आकाश. The usual *tadbh.* Pr. form is आगासो (cf. *Bhag.*, p. 207, *Aup.* § 22, *Nāy.* § 65), which has survived in B., H., P., and M. in the form अगास. The other *tadbh.* Pr. form आयासो or आयासो (*Sapt.*, vs. 571, *Rāv.* xv, 85), however, has not survived in the Gds.]

अकासी *akāśi*, अकाशी *akāśhi*, Tbh., (I) *adj. com. gen.*, 'appertaining to space, celestial, aerial, atmospherical; 'suspended in the air. Phr., 'अकासी वरन sky blue (*v.* अकास-वरन); 'अकासी दीवा a raised lantern, a beacon (*v.* अकास-दीवा).

(II) *subst. m.*, 'anything suspended in the air, or over one's head; hence * (*Mth.*) the upper beam of a loom to which the levers are attached, and



which is above the head of the weaver (Grs., § 363);
 (S.-E. Tirhut) a scarecrow pulled by a string and
 hung on a tree (Grs., § 68); 'f. (in Chāis' slang)
 a head-dress (Āz. Gy.). Exam., Coll. (Bh., in
 Kahārs' slang), 'अकासी हपे के (sl. चहँ), Go
 stooping (to avoid) something over-head. See also
 अगासी *agāsī*.

अकिञ्चन *akiñchan* (1), Ts., adj. com. gen., (subst. f.
 अकिञ्चना *akiñchanā*), without anything, utterly desti-
 tute, poor, wretched, miserable. (A tech. term of
 Indian asceticism; see Bhag., pp. 175, 187.) Exam.,
 Rām., Bā., ch. 166, 3, परम अकिञ्चन प्रिय हरि केरे,
 The destitute is the most beloved of Hari; ib.,
 Ar., ch. 40, 7, अचल अकिञ्चन सुवि दुखधामा, (Saints
 are) imperturbable, have no worldly goods, and live
 a life of chastity and contentedness.

[Skr. अकिञ्चन, Pr. अकिञ्चनो (Nām., vs. 35) or
 अकिञ्चनो (cf. Aup. § 27); in all Gds. अकिञ्चन.]

अकिञ्चन *akiñchan* (2), Ts., subst. m., want of any
 possession, poverty. (Tech. term for one of the vows
 of Indian asceticism; see Bhag., pp. 175, 187.) Exam.,
 Coll. (W. Bh.), ओकरा घरे ऐसन अकिञ्चन बा कि दूख
 सोटत बाड़ै, There is such poverty in his house that
 the very mice are dying.

[Skr. अकिञ्चन, Pr. अकिञ्चण, H. अकिञ्चन or अकिञ्चन;
 all other Gds. अकिञ्चन.]

अकिल *akil*, अकल *ak'l*, अकल *akkal*, Any., subst. f.,
 sense, common sense, understanding, wisdom. Phr.,
 अकिल खर-चव, to exercise one's common sense, to
 act wisely; अकिल थौजव, (lit. to have one's senses
 congealed), to be astonished; अकिल दमाप्रव, to have
 one's mind bent, to consider, to think; (Bh.) अकिल के
 पट पट, perfect fool. Exam., Misc. 6, तेरो अकिल मुलानो
 राम-दसिय, Thy senses are astray, O Rāmdasi; Dev.,
 sc. 3, जब से प्रह जिलुवा में बनोवस जारी भइल है, तब
 से हमन पाँच ऐसन जइआइल बाटौ कि कौनो अकिलै काम
 नाहौ करत, Since the settlement has been begun in
 this district, we have become so entangled that our
 intellect even can do nothing (i.e. we don't know what
 on earth to do); B. Gr., iii (Mg.), Fable 15, जौन बात
 अकिल में नइ अटे, ओकरा मान के नइ चाही, That which
 does not agree (lit. fit into) one's understanding,
 should not be regarded; Mth. Ch., p. 2, प्रह बेकूप
 केँ कछाँ तक नीक अकिल हैनेक, When will there be
 good common sense to this fool? Coll. (Bh.), तू नइ
 अकिल के पट पट हँ, You are a perfect fool!

[Ar. عقل 'aql.]

अकिलमन्द *akil'mand*, Any., adj. com. gen., sensible,
 wise.

[Ar. Prs. عقلمند 'aqlmand; derived from Ar. عقل
 'aql with the Prs. suff. مند mand.]

अकौक *akik*, Any., subst. m., cornelian.
 [Ar. عقيق 'aqiq.]

अकौदा *akīdā*, Any., subst. m., 'religious belief, profes-
 sion of faith; 'confidence. Exam., 'Coll. (Bh.),
 रसूलन के अकौदा बोलै, Say the Apostles' Creed;
 'Coll. (Bh.), हमार प्रह पर अकौदा नैखे, I have no
 confidence in him.

(Used among Musalmāns and native Christians.)

[Ar. عقيدة 'aqīdah.]

अकौरत *akīrat*, अकिरगति *akir'ti*, अकीर्ति *akīrti*, Ts.,
 subst. f., disgrace, infamy, ill repute. Exam., Bv.
 do. anon. अपनी कौरत जो चहै पर कौरत को खोय, ताह
 अकौरत होत है, जग भल कहइ न कोय, One who wishes
 to gain reputation by destroying the repute of others
 gains only ill repute, and no one in the world calls
 him a good man.

[Skr. अकीर्ति; H. the same as in B.; other Gds.

अकीर्ति. The tadbh. Pr. form is अकिर्ति (Aup. § 117),
 which, however, has not survived in the Gds.]

अकीर्ति *akīrti*, the same as अकौरत *akīrat*, q.v.

अकुआ *ākūā*, (Mg.), Tbh., subst. m., cor. for अकुआ
ākhuā, q.v.

अकुड़ा *ākura*, = अकुरा *ākura* in one of its fourth series
 of meanings, q.v. (Grs. § 500.)

अकुड़ा *ākurhā*, Tbh., subst. m., ' (N. Bh.) the end of
 the pipe of a blacksmith's bellows which goes into
 the fire (Grs. § 414); ' (N. Bh. and N. Mth.) = अकुरा
ākura, in two of its fourth series of meanings, q.v.
 (Grs. §§ 376, 412.)

[This is merely a corruption of अकुड़ा, q.v.
 Regarding the aspiration, see Gd. Gr., § 131,
 p. 72.]

अकुण्ठ *akuṇṭh*, (poet. अकुण्ठा *akuṇṭhā*), Ts., adj. com. gen.,
 lit. not blunted or worn out; hence met. keen, sharp,
 intense. Exam., Rām., Ln., ch. 26, 8, दुहु मति-मन्द,
 लोक बेकुण्ठा लाभ कि रघुपति-भगति अकुण्ठा, Hearken,
 O dull of understanding! is Baikunṭh (merely)
 a world (like other worlds) or intense faith in
 Rām (merely) a gain (like other gains)? ib., Ut.,
 ch. 64, 1, मति अकुण्ठ (fem.) हरि-भक्ति अखण्डा, A man
 of keen understanding and indestructible faith
 in Hari.

[Skr. अकुण्ठ; as above possibly in all Gds.]

✓ **अकुता** *akutā*, (pr. pts. *अकुतास* *akutās*; *अकुताद* *akutād*; *अकुताव* *akutāv*; *अकुताय* *akutāy*), Tbh., (Bh. and Mg.), v. intr., to be weary, tired, distressed, worried. Exam., B. Gr., II (Bh.), Fable 9, *गुनग्री* की *अकुता* के कहने, The scribe being worried said; Gōp., (Mg.), 11, *उडि गोपी चन्द अकुताद*, Gōpi Chand having arisen in distress of mind. See ✓ *अकुता* *akhutā*, ✓ *अयुता* *agutā*, and ✓ *औकता* *auk'tā*.

[Der. root from *अति* + *कृम* + *अस* or + *आर्त्त*, lit. pulled down or afflicted with great weariness, Skr. **अतिक्रमासयति* or *अतिक्रमाचयति*, Pr. **अदक्रमचावेद*, hence contracted, Gd. **ऐकौतारे* or shortened *अकुतारे*. Regarding the shortening see Gd. Gr., §§ 25, 26, also art. अ (5). Skr. *कृम* becomes Pr. *कम* or *किलम* (Hēm. ii, 106). Skr. *अस* becomes Pā. *अन* (Pā. Gr. K., p. 53); Skr. *आर्त्त* becomes Pr. *अन* (Aup. § 30, p. 41) or (more usually) *अइ* (Aup. § 30, p. 42, § 56, p. 63; Nāy. § 73, Kalp. § 92) cf. Pr. *अस* or *अइ* = Skr. *अस* (Hēm. ii, 33). The Pr. p.p.p. *अइष* (= Skr. *आर्त्तित*) of the den. ✓ *आर्त्त* occurs in Aup. § 56, p. 63. The W. Bh. form of the root is *अकुता*, Mth., *अयुता*, S. Mth. *औकता*, H. *उकना* or *उकताव*, P. *उकताव*.]

अकुरा *akurā*, Tbh., subst. m., a hooked instrument used by the glassmakers for turning the glass in, or for taking it out of, the crucible (Grs. § 564). See *अकुरा* *ākurā*.
[This is merely a bye-form of *अकुरा*, q.v.]

अंकुरा *ākurā*, Tbh., subst. m., 'sprout, shoot, plantlet; hence particularly the 'name of certain sprouting plants, such as the large millet (*holcus sorghum*, Grs. § 986), the pea (*pisum sativum*, Grs. § 1001); 'in the various other meanings of *अकुर* *ākur*, q.v.; 'the name of various implements which have the form of a hook or are furnished with a hook; thus (S. Mth.) the iron bands or hooks in a pony-carriage, by which the strengthening spokes (*तुलावा*) outside the wheel are fastened to the cross-pieces (*आक* and *टेकानी*) which run from side to side at the back (Grs. § 222; also *अकुरी*, q.v.); the hook by which the pitcher is fastened to a toddy-seller's waist as he climbs the palm-tree (Grs. § 376; also (N. Bh.) *अंकुडा*, (Bh.) *अंकुची*, and (S. Mth.-Bg.) *अंकोरा*, q.v.); (N. Bh.) the hooked iron poker by which a blacksmith stirs his fire (Grs. § 412; also *अकुरी* or *अंकुडा*, q.v., or (S. Mth.-Bg.) *अंकोरा* or *अंकुडा*, q.v.); (N. Bh., S. Mth.) the hooked pivot on which a blacksmith's bellows work (Grs. § 414); the iron hook with a ring which goes round the toe of a fancy-silk or fringe-maker (Grs. § 500; also *अंकुडा*, q.v., or *अंकुचा* or *अंकुची*, q.v.); (N. Bh.) the iron hook for taking out the glass from the crucible of a glassmaker (Grs. § 564; also *अकुरा* or *अकुरी*, q.v., or (S. Mth.) *अकुरी* or *उकरी*, q.v.)

[Properly the str. f. of *अकुर*, (q.v.) = Skr. *अकुर*. The latter word properly means a sprout or shoot, but is clearly a derivative of *अकृ* a hook. The above given meanings, however, are probably due to a confusion of the three closely allied words *अंकुडा* (see f. *अंकुडी* (1) or *अंकुरी*), *अंकुरा*, and *अंकुचा*, which are all derivatives of *अकृ* hook. See the remarks on derivation under art. *अंकुडी* (1) and *अंकुरा* (1).]

✓ **अकुरा** *ākurā*, (pr. pts. *अकुरादत* *ākurāt*, *अकुरान* *ākurāt*; *अकुराव* *ākurāv*; *अकुराय* *ākurāy*), Tbh., v. intr., to throw out a shoot, to sprout (used esp. of sugar-cane, Grs. § 1009). See ✓ *अकुचा* *ākhuā*.
[A der. root derived from *अकुर* or *अंकुरा*, q.v. See Gd. Gr. § 352.]

अकुरी *akurī*, Tbh., subst. f., 'the name of various implements which have the form of a hook or are furnished with a hook; thus a wooden goad for young elephants (Grs. § 102); (S. Mth.) the iron hook of a glassmaker (Grs. § 564; also *अकुरा* or *उकरी* *uk'ri*, q.v.); 'gram given to each of the female members of a household on the seventh day after a death in the house (Grs. § 1424).
[This word is merely a bye-form of *अकुरी*, q.v.]

अंकुरी *ākurī*, Tbh., subst. f., 'a sprout; hence 'unripe crop cut for food, or the cutting of such crop (Grs. § 877); also 'a hook, tenter, catch; hence 'the name of various implements which have the form of a hook or are furnished with a hook; thus the barb of an arrow; a fish-hook; a forked stick for pulling down fruit from trees (Cr., also (Mg.) *अंकुची*, q.v.), also in some of the fourth series of meanings of *अंकुरा* *ākurā*, q.v. (Grs. §§ 222, 412, 564); hence also 'a kind of grass or vetch (Wat.), = *अंकुरा* *āk'ra* (1), q.v. Exam., Coll. (Bh.), *एकर तः अंकुरी नूर देखिं, जामी कैसे*, You have broken its sprout, how will it grow? 'Coll. (Bh.), *उनका मन के अंकुरी टूट गैल*, The hook of his mind has broken (i.e., he has failed to succeed). See *अंकुडी* *āk'ri* (1) and *अंकुरी* *āk'ri* (1).

[This word is merely the fem. of *अंकुरा*, q.v. The fem. form in such cases often indicates a diminutive sense, or a vulgar use.]

अकुल *akul*, Ts., (I) adj. com. gen., (subst. f. *अकुला* *akulā*), lit. of no family; hence 'not born of parents, beginningless, eternal (a synonym of *अनादि* *anādī*, q.v.); 'of bad family, of low pedigree (the same as *अकुली* *akulī* and *अकुलीन* *akulīn*, q.v.); 'outside of the Hindū social system, out of caste,



etc. (a synonym of Skr. वर्षात्रमवाहः). Exam., ^{1,2} B. Rām., vs. 35, कुजन-पाल, गुन-वरजित, अकुल, अनाथ, कचडै, क्षिपा-निधि, राडर कस गुन-गाथ (Thou who art) the protector of (even) the wicked, devoid of all qualities (= निर्युन), without a beginning (or of no good family) and without a superior, O thou treasury of grace (i.e. Rām), how shall I say the praises of thy excellencies! (There is a play here on the word अकुल; the meaning is that one always praises those who protect good people, who are of good family, etc., but how can I praise him who is a protector of bad people, who is of no good family, etc.). ³ Rām., Bā., ch. 89, 6, अकुल, अगेह, दिगम्बर, आली, Casteless, houseless, naked, and necklaced with serpents (epithets of Sīb).

(II) subst. f., a prostitute, (lit. not belonging to a family). Exam., Chan., अकुला नारि सकल धन खाय, दिन तजि अकुल कड कत जाय, The woman (who is) a prostitute eats up all wealth: where can (one who wants to be) an unlucky fellow go but to her?

[Skr. अकुलः; as above in all Gds.]

अकुलता akulatā, (unphon. आकुलता ākulatā), subst. f., Ts., subst. m., agitation, distress of mind.

[Skr. आकुलता; as above in all other Gds.]

अकुला akulā, उकला uk'lā, (pr. pts. अकुलान् akulān; अकुलाग्रल akulāēl, Rām. अकुलान् akulān; अकुलाग्रव akulāēb; अकुलाग्र akulāē), Tbh., v. intr., ¹to be agitated (mentally), confounded, perplexed, distressed, alarmed, hurried, anxious, worn out, wearied; ²to be agitated (physically), confused, put out of order, tossed, disturbed, worn out, fatigued. Exam., Hb., iv, 40, हलधर काँ मति अति अकुलाग्रल, Hal'dhar's soul became agitated with anguish; Git., Bā., 61, 1, जानि बड़े भाग, अहुराग अकुलाने है (Janak) learning his good fortune, became agitated with affection; Rām., A., ch. 57, 1, अति सुकुमारि देखि अकुलानी, Seeing her (i.e. Sītā) to be very tender, she (Sītā's mother) was distressed; ib., do. 56, 1, समाचार नेहि समय सुनि सीध उठि अकुलाद, At that moment Sītā, hearing the news, rose in agitation; ib., Ar., ch. 7, 19, सुनि अकुलाद उठा पुनि, The saint thereupon rose in alarm; ib., Bā., ch. 260, 6, परिकर बाँधि उठे अकुलादे, Girding up their loins they arose in haste; ib., A., ch. 117, 7, सुनि सूरूप पूबहिँ अकुलादे, When they heard of their beauty, they asked anxiously; ib., Su., ch. 13, 2, हरख बिखाद ह्रिदय अकुलानी, She was confused in her heart by joy and sorrow; K. Rām., Su. 16, घूम अकुलाने, पहिचाने कौन काहि रे, Confounded by smoke, who indeed can recognise whom? ib., Su. 10, पानी, पानी, पानी, सब रानी अकुलानी कहै, The queens all cry in dismay, 'water, water, water'! ib., Su. 8, भागै बीर धीर, अकुलाद उथौ

रावनो, The great heroes run away, and in dismay Raban arose; ib., Su. 15, नाम लै बिलान बिलान अकुलान् अति, Calling (Rāban) by name, they are screaming, lamenting, and greatly distressed; Coll. (W. Bh.), काम करत करत जिउ अकुलाय गैल, He got weary as he went on doing the work. ² Rām., A., ch. 266, 6, मनडै उठेउ अमुधि अकुलादे, As though the ocean had risen and become tossed; ib., Ar., ch. 18, 1, सुनत सभासद उठ अकुलादे, When the assembly heard her word, they rose in confusion; Padm., ch. 534, 2, हुन्द भाव भा इन्द्र सकाना, डोला मेव, सेव अकुलाना, At the din (lit. running) of the battle Ind'r cowers, Meru shakes, and Sēs is agitated; Bih. i, 11, बैसाख में मोहि घाम लागत, मैं मरौ अकुलाद के, In Baisakh heat oppresses me: I die worn out by it.

[Skr. √अकुल (der. root from adj. आकुल), 10th cl. आकुलयति; Pr. आकुलावेद (cf. Sapt., vs. 383) or अकुलावेद, hence Gd. अकुलादे; it only occurs in B. and H. The tadbh. Pr. form आउल (cf. Sapt., vs. 25, Aup. § 48, Bhag., p. 181) does not survive in Gd. An analogon of the transposition of the vowels उ u and अ a in the form उकला is the √उकनाव uk'tāv for √अकुता akutā (q.v.).]

अकुलाई akulāi, अकुलारि akulāi, Tbh., subst. f., confusion, perplexity, distress, alarm, anxiety, weariness.

[Either verbal noun derived from √अकुला, or abstr. noun derived from adj. आकुल by means of the Gd. sec. der. suff. आरि or आरि; see Gd. Gr., § 220.]

अकुलि akulī, (f. अकुलिनि akulinī), Mth. or poet. form of अकुली akulī, q.v.

अकुली akulī, Ts., adj. com. gen., (subst. f. अकुलिनी akulinī), of low origin, mean pedigree, low, mean, base. Exam., Prov. Mth., अकुलिनि बियाची कुलक उपन्हास, A marriage with a woman of low extraction brings ridicule on your own. See अकुल akul and अकुलीन akulin.

[Skr. अकुली; as above in all Gds.]

अकुलीन akulin, (old obl. अकुलीनहिँ akulinahī), Ts., adj. com. gen., (subst. f. अकुलीनी akulinā), the same as अकुली akulī, q.v. Exam., Bin. 69, कुल अकुलीन कौ; सुनौ है, वेद साखि है; पाँयुर कौ हाय-पाँय, आँधरे कौ आँखि है, (Rām is) family to those who are of no family (i.e. of low family; comm. संपद); this is well-known by tradition, and the Bēds are witness; he is hand and foot to the paralytic, and eye to the blind; Pārāb., ch. 7, कचड काह सुनि रौकिड बर अकुलीनहौं, Say, what did you hear to make you so pleased



with a bridegroom of (such) low pedigree; *Bw. do. anon. (song on Sib's marriage)* अति अकुलीन मलीन सिव, तू क्यों चाहे ताहि, Sib is of mean pedigree and foul, why do you desire him?

[*Skr. अकुलीनः, Pr. अकुलीणो (cf. Sapt., vs. 253, footnote); all Gds. अकुलीन. The tadbh. Pr. form अकुलीणो (Sapt., vs. 253) has not survived in Gd.*]

अकुलैया *akulāyā*, Tbh., adj., lg. f. of अकुलार *akulāi*, q.v. Exam., Bij., l. 851, बबुआ! प्रतने में गैलें अकुलैया, Prince! are you distressed at so little as this?

अकुसल *akusal*, Ts., adj. com. gen., (subst. f. अकुसला *akus'lā*), unlucky, inauspicious. Exam., Coll. (Bh.), उतगर खेम-कुसल नौमन सुतावै, अकुसल मत सुनैहै, Tell me good, and not bad, news about his health and well-being. For another example see under अकुल *akul* and अकोल *akōl*.

[*Skr. अकुसलः; as above in other Gds.*]

अंकुसा *ākusā*, Tbh., subst. m., the name of various implements which have the form of a hook or are furnished with a hook; thus 'in the several meanings of अंकुष *ākus*, q.v.; (Mg.) in one of the fourth series of meanings of अंकुरा *ākura*, q.v. (Grs. § 500.)

[*Properly str. f. of अंकुष, q.v.*]

अंकुसी *ākusī*, Tbh., subst. f., the name of various implements which have the form of a hook or are furnished with a hook; thus (Mg.) 'a hooked stick for pulling down fruit from a tree (Grs. § 41); (Mg.) in one of the fourth series of meanings of अंकुरा *ākura*, q.v. (Grs. § 500.)

[*This is merely the fem. of अंकुष, q.v.*]

अंकर *ākūr*, (old dir. अंकुर *ākūrū* or poet. अंकूर *ākūrū*), Tbh., subst. m., the same as अकुर *aykur*, q.v. Exam., Padm., ch. 95, 5, किरन बस न भा प्रेम अंकूर, जो सखि खगें चढ़ौं होय खरु, Why should not the germ of my love become like sunbeams, on which I, like the sun, may ascend to the heaven of my moon (i.e. to Padmavati)? (it is believed that the sun climbs the sky by the aid of its rays.)

[*Skr. अंकुरः, Pr. अंकुरो. The Multānī has अंकूरो (Ml. Gy.).*]

अकेलवा *akelwā*, (f. अकेलिया *akeliyā*), lg. f. of अकेल *akēl*, q.v. Exam., Bij., l. 735, बने बने फिरैल अकेलवा, You wander about alone from forest to forest.

अकेलापन *akelāpan*, Tbh., subst. m., 'loneliness, solitude; 'celibacy. Exam., Coll. (Bh.), अकेलापन में

काम बड़न निकसेला, When a man is alone, he does a great deal of work, (*lit. in solitude much work is produced*). °Coll. (Bh.), अकेलापन में रहल नीक ना च, काहे कि बेटा ना होखे से पिछा के दी, It is not good to remain a bachelor (*lit. in celibacy*), for who will offer a *pinḍā* if there is no son? See अकेलेपन *akelēpan* and प्रकलापन *ek'lāpan*.

[*Der. from अकेला with Gd. suff. पन forming abstract nouns. See Gd. Gr., § 228.*]

अकेलेपन *akelēpan*, Tbh., subst. m., the same as अकेलापन *akelāpan*, q.v. Exam., Coll. (Bh.), 'का करौं, इहाँ कोऊ जान पड़वान के अदिमी नैखे, अकेलेपन में जिनगी काट रहल बाड़ी, What can I do? here I have no acquaintance; I pass my life in loneliness. °Coll. (Bh.), ओकर का बियाह ना होई, उमर भर अकेलेपन में रहौ, He will never be married: he will remain a bachelor all his life.

अकेल *akēl*, Tbh., adj. com. gen., (old Mth. and poet. f. अकेलि *akēli*), alone, solitary (used of individual beings or things, while अकोल is used of places). Phr., अकेल रहन, to live apart; अकेल सुतव, to sleep apart from one's husband or wife, be deserted or abandoned by one's husband; अकेलि कहानी, the explanation of one party to a case; अकेले (*loc.*, used adverbially), alone; अकेले हुकेले (*an alliterative repetition*) entirely alone. Exam., Rām., Bā., ch. 161, 6, अति अकेल बन बिपुल कलेख, तदपि न खग-सग तजै नरेख, Though quite alone in the forest and greatly distressed, yet the king would not give up the chase of the deer; Padm., ch. 371, 3, रहौं अकेल (*fem.*) गहरे रक पाटी, नयन पसार सरीं हिय फाटी, I remain alone and (from fear of falling out) catch hold of one of the side-planks of the bed, straining my eyes I die with a broken heart; *ib.*, ch. 63, 8, बिपिन अकेलि फिरड केहि हेनू, Why are you (*Sati*) wandering alone in the forest? Prov., अकेलि कहानी छुड़ सँ नीठी, One's own story is sweeter than treacle; Rām., Bā., ch. 163, 3, को तुम, कस बन फिरड अकेले, Who are you, and why do you roam alone in the forest? B. Gr., II (Bh.), Fable 7, बाघ अकेले हरीन के खा गइल, The tiger by himself ate up the deer.

(The word is seldom heard east of *Bw.*; in the other B. dialects the usual word is प्रकसर, q.v.; अकेल may be considered as borrowed from H.)

[*Der. from Skr. एक by means of the Pr. pleon. suff. ल; hence Pr. एकलो or प्रकलो (Hem. ii, 165), Gd. एकल, q.v.; whence, by transposition of अ and ए, arises the form अकेल. Or the latter form might be derived from a Pr. form प्रकड़लो, made with the pleon. suff. डल, like Pr. पड़मड़लो (Bhag., pp. 437, 198 = Skr. प्रथम first); but the former derivation is more probable,*



because the corresponding forms in all other Gds. are derivatives of Pr. एकल.]

अकेला *akēla*, (f. अकेली *akēlī*), Tbh., adj., str. f. of अकेल *akēl*, q.v. Exam., Padm., ch. 139, 4, ठाँवहिँ ठाँव सब सोयहिँ चेला, राजा जागै थापु अकेला, All the pupils sleep in every place, the king himself alone wakes; *ib.*, ch. 134, 5, दुमिरहिँ राजा सोई अकेला, जहिँ रे पथ खेल होय चेला, The king—he alone remembers the path on which the pupil is accustomed to play; *Rām.*, Ar., ch. 26, 2, जनक-सुता परिहरै अकेली, चायेइ तान बचन मम मेली, O brother, have you left Janak's daughter (i.e. *Sitā*) alone and come here against my order? *Bih.*, i, 6, अगहन में एक सेज खनी, मैं अकेली ताकती, In Ag'han there is an empty bed, and alone I watch; *Sudh.* 42, एक तो अकेली, दूजे सङ्ग ना सहेली, रामा, In the first place I am alone (without my husband), secondly there is no confidante with me, O *Rām*.

[Der. from Pr. एकलओ (with pleon. suff. क). See remarks on der. of अकेल.]

अकैन *akān* (used in *Gorakh'pūr*, Cr., p. 6), the same as अखैन *akhān*, q.v.

अकोट *akōṭ*, Ts., subst. m., a kind of war-drum, beaten with an iron drum-stick. Exam., Padm., ch. 551, 3, बाजे तबल अकोट जुभाज, चढ़ा कोप सब राजा राज, Tabal and akōṭ (two kinds of drums) sounded the attack, fierce passion arose in all the kings and princes.

[Skr. अकोट?]

अँकोड़ा *ākōṛā*, Tbh., subst. m., (Bh.) a large hook, a kind of grapnel. Exam., Coll. (W. Bh.), दरन्नाजा के अँकोड़ा लगा है, The hook of the door is fastened.

[Apparently a bye-form of अँकुरा or अँकुड़ा, q.v.; the medial ओ is apparently a modification of उ u. Compare the G. अँकोर and अँकोश, bye-forms of अँकुर and अँकुश. G. has अँकोड़ो.]

अकोतर-सो *akōtar'sō*, Tbh., num., one hundred and one. Exam., Padm., ch. 299, 4, खड़रा खाँड जो खड़े खड़े, बरी अकोतर-सो कहँ दण्डे, Lumps of sugar which were (broken) in pieces (were given) with one hundred and one dishes of bari (a kind of dish made of pulse).

[Skr. एकोतरशतं, Pr. एकोतरसथं, Ap. Pr. एकोतरसड.]

अकोविद *akōbid*, Ts., adj. com. gen., (subst. f. अकोविदा *akōbidā*), ignorant, unlearned, unskilled. Exam.,

Rām., Ba., ch. 123, 1, अग्य अकोविद बस अभागी, Ignorant, unlearned, and blind reprobates.

[Skr. अकोविद; as above possibly in all Gds.]

अकोर *akōr*, (poet अकोरा *ākōrā*), Tbh., subst. m., ¹bribe; hence ²the coaxing of a cow or buffalo, which has lost its calf, to eat grain (*Ell. vol. II*, p. 213); ³the refreshment which a labourer eats in the intervals of work in the open field, (*Ell. II*, 213). Phr., अकोर खाव, to take a bribe. Exam., ¹*Git.*, Ut. 3, 2 जनु समीत दै अकोर राखे जुग खिर मोर कुण्डल, इवि निरखि चोर सकुचत अधिकाई, The thief (i.e. the spreading curls on *Rām's* head which approach his face, and which are likened to snakes bent on stealing the nectar of his moon-like face) is exceedingly afraid on seeing the beauty of the pair of bright, peacock-like earrings (alluding to the traditional enmity of the peafowl towards a snake) which (the face of *Rām*) being as it were afraid, has put on (by way of) giving a bribe; *Sudh.*, 37, अँघिया तोरी रे अदालत, जोवन हाकिम जालिम जोर। जाय फँसे नाहक लालच बस ये दोष नैना चोर॥ हूटे प्यारी मन मुनवी कौँ दै के प्रान अकोर, Thy bodice is like a court, thy full bosom like a tyrannous magistrate; mine eyes, overcome by covetousness, were unjustly kept in bonds (before them), like a thief; but, O beloved, they got free by offering the bribe of my life to thy soul (which was) the magistrate's clerk; *Padm.*, ch. 671, 2, जहाँ अकोर तहँ नेक न राजू, ठाकुर केर बिनासहि काजू, Where bribes (occur) there is no good government; they ruin the actions of the king: *ib.*, ch. 670, 2, टका लाख दस दौह अकोरा, बिनती कीन्ह पाय गहि गोरा, The *Gōrā* gave ten lakhs of rupees as a bribe, and, falling at his (i.e. *Pat'na's*) feet, made supplication.

[Perhaps from Skr. उकोचः, Pā. उक्कोचो, Ap. Pr. (with pleon. suff. ड, Hēm. iv, 429) *उकोचडो, whence (contr. and with change of ड to र and of उ to अ) Gd. अकोर. H. as B. Apparently wanting in the other Gds.]

अँकोरा *ākōrā*, Tbh., subst. m., the name of various implements which have the form of a hook or are furnished with a hook; thus ¹(*S. Mth.-Bg.*) the hooks of a harrow by which it is attached to the traces (*Grs.* § 32); ²(*ib.*) the piece of bamboo tied on behind the main beam (आक) in the rear of a country-cart and forming its tail (*Grs.* § 172); ³(*ib.*) = अँकुरा *ākūrā*, in some of its fourth series of meanings (*Grs.* §§ 376, 412).

[A bye-form of अँकुरा, q.v., with the provincialism of changing उ u to ओ (cf. अँकोड़ा for अँकुड़ा); G. अँकोर.]



अकोल akol (1), (str. f. अकोला akolā), Tbh., subst. m., a plant (*Alangium hexapetalum* or *decapetalum*, Wat.) the oil of the fruit of which is supposed to be useful in enchantments. (The nut, however, is said to be very hard, so hard that oil cannot be expressed from it; hence magical properties might safely be ascribed to it!).

[Skr. अङ्गोठः or अङ्गोठः or (prākritisising) अङ्गोलः or अङ्गोष्ठः, Pā. अङ्गोलो, Pr. अङ्गोलो (Hēm. i, 200, Sapt., vs. 779, et passim); G. and M. अङ्गोल, H. अकोल, Bg. अकोल (akalo, Wat.). The oil made of the fruit is called in Pr. अङ्गोलतेल, Hēm. ii, 155.]

अकोल akol (2), (str. f. अकोला akolā), Tbh., subst. m., the top shoot of the sugar-cane plant (Hd. Dy.). See synonyms under अग्नि agnī.

[Probably = अकोर = अँकोर, for अङ्गुर, cf. अँकोरा ākōrā.]

अकोल akol (3), Tbh., adj. com. gen., lonely, solitary, (used of places, syn. एकान्त, while अकेल is used of individuals). Exam., Chan., अङ्गिआ बड्दक भूलद आँड़, सँग सँग फिरद नडेहा भाँड़। हल अकोल बैसल गैबार, अकुसल भट्टहिं तनि सङ्गार। उदय अकसेक की दुधियार, चित्यु अहार हि कइ चत्तार॥ The testicles of a bullock were swinging, and a jackal went along with him (hoping that they would fall, so that he might eat them); a cowherd sat in a lonely place and killed the unlucky (jackal) with a stick. In the presence of ill-fate, what (advantage is there) in being wise? The world says his very (search of) food was (the cause of) his death.

[Perhaps from Skr. एक, Pr. एक with the pleon. suff. ल; analogous to the derivation of अकेल, q.v.]

अकोला akolā (1), Tbh., subst. m., a tree, *Aleuritis triloba* (Wat.).

[Skr. अचोटकः or आचोटकः or आखोटकः or अचोडकः or आचोडकः.]

अकोला akolā (2), str. f. of अकोल akol (1) and (2), q.v.

अकौता akautā, Tbh., subst. m., an eruption in the leg. (It is popularly supposed to be caused by stepping over a place where a dog has been eating and left some refuse, and to be cured by rubbing the place with curds and making a dog lick it.)

[Der. ? Connected with अङ्ग or आङ्गन ? H. इकौना.]

अकन्द akand = अकन्द akand, q.v.

अकल akal = अकिल akil, q.v.

अकास akkāś (Coll.) = अकास akās, q.v.

अकखन akkhan, Tbh., adj. com. gen., (Coll., Allāhābād), blind. Exam., Coll. तुम बड़े अकखन हो, You are very blind.

(The meanings 'half-blind,' 'one-eyed,' given by Fallon do not appear to be correct.)

[Perhaps connected with Skr. अक्ष, one of the meanings of which is said to be 'born blind.']

अकखर akkhar = अखर akhar, q.v. See अचर achchar.

अकखा akkhā = आँखा ākhā, q.v.

अकखी akkhī, Tbh., subst. f., the act of making water (used by path'shālā or school boys) = इक्की ikkī. Cf. दुक्खी dukkhī.

[Deriv. doubtful. Probably a secondary formation from एक one; दुक्खी, the act of easing, being similarly formed from दुइ two. The idea is that the two acts consist of a single and a double operation respectively. A similar expression is in use amongst English children.]

अकखें akkhē (Coll.) = आँखा ākhā, q.v.

अकड akṭay, इकड ikṭay = अकण्डक ak'tay, q.v.

अकतबर aktubar = अकतुबर ak'tubar, q.v.

अकबर akbar = अकगबर ak'bar, q.v.

अकबरी akbarī = अकगवरी ak'barī, q.v.

अकबराबाद akbarābād = अकगबराबाद ak'barābād, q.v.

अक्रमातिशयोक्ति akramātishayōkti, Ts., subst. f., the name of a figure of rhetoric in which cause and effect are not shown in their natural order of sequence, but as occurring simultaneously. Exam., Git., Bā., 90, 5, 6, गहि कर-तल मुनि पुलक सहित, कौतुकहि उठाइ लियो; विप-गन सुखनि समेत नसित करि सजि, सुख सर्वाह दियो। आकरखेउ सिय मन समेत, हरि हरखौ जनक दियो; भङ्गो भिग-पति गर्व सहित, निङ्ग-खोक विमोह कियो। Seizing (the bow) in his hand together with the thrilling of the sages (i.e. while the sages thrilled with joy on seeing him seize it), he (i.e. Rām) sportively raised it; stringing it, together with making low the faces of the (competing) princes, he gave happiness to all. Hari (i.e. Rām) pulled it, together with Sita's soul (i.e. winning her affection), and rejoiced the heart of Janak; he broke it together with Bhṛig'pati's (i.e. Parasurām's) pride, and caused delight in the



three worlds. Here the seizing, stringing, pulling, and breaking of the bow are the causes, of which the thrilling of the sages, the defeating of the princes, the winning of Sītā, and the humiliating of Bhṛig'pati respectively, are the effects. The two sets are mentioned as occurring simultaneously. This figure should not be confounded with another called saḥōkti (सहोक्ति), which consists in mentioning together a similitude and its real counterpart. (See Bihārī Tu'sī Bhūkhan Bōdh, a treatise on Hindī Rhetoric and Poetry, by Pandit Bihārī Lal Chāube, Nos. 77 and 84.)

अक्रित akrit, Ts., adj. com. gen., lit. not done or wrought; hence 'unmanufactured, natural; ² unfinished. Exam., ¹ Coll. (Bh.), महादेव के ई पिछो अक्रित (fem.) हौ, This image (lit. cone) of Mahādeb is not made with hands (referring to a natural conical lingam of stone). ² Coll. (Bh.), ज सर गेल, और काम अक्रितै (अक्रित + हौ) रह गेल, He died and his work remained unfinished.

[Skr. अकृतः; as above in all Gds.]

अक्रित्रिम akritrim, Ts., adj. com. gen., inartificial, unfeigned, natural. Exam., Coll. (Bh.), ई त्रिविधो के अक्रित्रिम विभाग है, This is a natural division (or continent) of the earth.

[Skr. अकृत्रिमः; as above possibly in all Gds.]

अक्रिपाल akripāl, Ts., adj. com. gen., pitiless, merciless, unkind. Exam., Bin. 232, प्रस अक्रिपाल, क्रिपाल अलायक, जई जई चितहि डलाचौं, Wherever (else, beside Rām) I turn my thoughts, (I see but) a lord (who is) pitiless, (or, if he be) pitiful, (he is) powerless.

[Skr. अकृपालः; as above possibly in all Gds.]

अक्रिबा akribā, Any., subst. com. gen., kinsman, relations within degrees recognised by law.

(A word only used in kachah'ris or magisterial courts.)

[Ar. اقربا aqribā, pl. of قريب qarīb near; also used in M. (Wil).]

अक्रूर akrūr, अकूर ak'rūr, अकूरुड़ ak'rūr, अकूरुड़ ak'rūr, Ts., subst. m., name of a Jādab, the paternal uncle and friend of Krish'n. He was the son of Shwa-phāl'k and Gāndinī. It was he who took Krish'n and Ba'rām to Mathurā when the former broke the great bow and slew Kans. He is chiefly known as being the holder of the Syamantak gem, which yielded to its owner daily eight loads of gold. Man'bōdh calls him Dān'patī or 'master of liberality' on that account, e.g., Hb. vi, 41, सोदिन दान-पति सोतहि रहल, अंगिरि ललहि सभ कन्चक कहल, For that day Dān'patī (Akrūr)

remained there and agreed to all that Kans said. The various forms of the name occur in the following passages of Man'bōdh's Haribans, viz. अकूर, vi, 43, x, 24, 25; अकूरुड़, vi, 26, 49; vii, 17, 18, 27, 37, viii, 7, 35, 36; अकूरुड़, viii, 38, ix, 21.

[Skr. अक्रूरः; अक्रूर in all Gds.]

अक्रोट akrōt, अकरोट ak'rōt = अखोट akhrot, q.v.

अक्सर aksar = अकसर ak'sar, q.v.

अक्सात aksāt = अकसान ak'sāt, q.v.

अक्सां aksām = अकसाम ak'sām, q.v.

अक्सीर aksīr = अकसीर ak'sīr, q.v.

अख akh; for words beginning thus and not found below, see under the more proper form commencing with अह achh or अछ achchh.

अखउत akhāūt, अखाउत akhāūt = अखौत akāūt, q.v.

अखंगर ākh'gar = अखिगर ākhigar. See under आँखि ākhi.

अखज akhaj (1), Tbh., adj. com. gen., ¹ what is not to be eaten, indigestible, in excess of one's need of food; hence generally ² what is not required, superfluous, a nuisance; also substantively ³ one who will eat even what is unwholesome or what is in excess of his requirements, a glutton. Exam., ¹ Coll. (Bh.), हमार आज के खान अखज हो गेल, My dinner has not agreed with me. ² Coll. (Bh.), प्रहि तरह देब, अखज बा, I'll give it anyhow, 'tis of no use to me. ³ Coll. (Bh.), ज बड़ अखज हँ, He is a terrible glutton.

(The first is the usual use of the word. The idea is that with the dinner something has been taken which ought not to have been eaten, and which caused indigestion. The meaning of 'excess in eating,' 'indigestion,' given in the Āz. Gy., is therefore only true in the above sense. The second use may be due to some confusion with अकाज, q.v.)

[Skr. अखाज, Pr. अखज, Gd. अखज.]

अखज akhaj (2), Any., subst. f., ¹ (lit.) taking, seizing, intercepting; ² objection, cavil; ³ (usually in this sense) aversion (Āz. Gy.), hostility, a grudge. Exam., ³ Coll. (Bh.), हम से ज बड़ अखज राखेला, He has a great grudge against me; Coll. (Bh.), मन में अखज पर गेल, Hostility came into his mind.

[Ar. اَخْج akhje;—Bg. अखज ākhaj or अखेज ākhej.]



अखड़ा akharā, a corruption of the obl. f. अखाड़ा akhārā, see अखाड़ akhār. Exam., *Alh.*, l. 130, पल्लव रोपाल अखड़ा में रुदल दण्ड कैल नौ लाख, Rūdal planted the palms of his hands (on the ground) in the arena and made nine times ten-thousand dandās (a kind of athletic exercise).

अखड़वा akharh'wā, Ts., subst. m., lg. f. of अखाड़ akhārā (2), q.v. Exam., *Prov.*, जेकर बनल अखड़वा रे, तेकर बारहो माघ, Whose (fields) are prepared in (the month of) Akhārā, his (fields) are so for all the twelve months (*Grs.* § 1086).

अखण्ड akhaṇḍ, (poet. अखण्डा akhaṇḍā), Ts., (I) adj. com. gen., 'unbroken, irrefragable, indivisible, indestructible (used as an epithet of the Supreme Being); hence, 'whole, entire, complete, absolute. Phr., अखण्ड चाँक, an integer, a whole number. Exam., *Rām.*, Bā., ch. 68, 8, लागि समाधि अखण्ड अपारा, commencing an unbroken unsurpassed trance; *ib.*, ch. 149, 4, अयुन अखण्ड अनन अनादि, (God) without qualities or parts, without end or beginning. *Rām.*, Su., do. 49, 2, जरत बिभीखन राखा दीहो राज अखण्ड (fem.), To the burning Vibhishan the king afforded complete protection; *ib.*, *Ut.*, ch. 64, 1, मति अकुण्ड हरि-भक्ति अखण्डा (final आ ā, m.c.), (A man of) keen understanding and absolute faith in Hari; *ib.*, ch. 115, 1, सो जहमहि इति त्रिति अखण्डा (final आ ā, m.c.), The absolute persuasion that I am he.

(II) adv., wholly, entirely, completely, thoroughly. Exam., *Rām.*, Bā., do. 213, 1, दिखरावत माताहि निज अदसत रूप अखण्ड, He showed to his mother his wondrous body completely.

(This word also occurs in *Rām.*, Ln., chh. 36, 15, अनवय, अखण्ड, नगोचरगो; सब रूप सदा, सब होइ नगो, (God is) irreproachable, indivisible, not coming within the range of sense (= अगोचर); all forms (are in him) always, yet no (form) is abiding in him (i.e., he is both immanent and transcendent in regard to the world). In *Rām Jasan's* edition the words are wrongly divided into अखण्डन गोचरगो. Another edition reads the passage thus—अनवय अखण्ड अगोचरगो समरूप सदा सब होइ न सो, the meaning being the same.)

[Skr. अखण्डः, Pā. अखण्डो, Pr. अखण्डो (*Aup.* § 16, अखण्डदन्ते, p. 29); as above in all Gds.]

अखण्डल akhaṇḍal, (old nom. sg. अखण्डलु akhaṇḍalu), Tbh., subst. m., lit. breaker, destroyer, used as an epithet of Sib. Exam., *Pārv.*, ch. 13, पुर खरभर उर हरखेउ अखल अखण्डल, The Destroyer (Sib), the Mountain King, rejoiced in his heart at the tumult in the city.

[Skr. आखण्डलः, orig. an epithet of Ind'r (*Rig.* viii, 17, 12), in later times also of Sib (see *Skr. Dy.*),

Pr. अखण्डलो (*Nām.*, vs. 23), Ap. Pr. अखण्डलु (*cf.*, *Hēm.* iv, 331); the Ap. Pr. form is nearly preserved in the old Bw. of Tul'sī Dās.]

अखण्डा akhaṇḍā, adj., poet. for अखण्ड akhaṇḍ, q.v.

अखण्डित akhaṇḍit, Ts., adj. com. gen., a synonym of अखण्ड akhaṇḍ, q.v. Exam., *Padm.*, ch. 80, 1, सुवै अवीर दीह बड़ साजू, बड़ परनाप अखण्डित राजू, The parrot gave a blessing with great ceremony, (promising) great power and an unbroken rule. *Rām.*, *Ut.*, ch. 50, 7, सोइ युन-प्रिह विद्यान अखण्डित, He is thoroughly accomplished, (and possessed) of absolute knowledge.

[Skr. अखण्डितः; as above possibly in all Gds. The tadbh. form अखण्डिय occurs in *Sapt.*, vs. 689.]

अखत akhat, आखत ākhat, Ts., subst. m., lit. uncrushed, unbroken, whole; hence variously employed as a tech. term for whole grain; thus 'a portion of the crop per plough paid to village artizans, as the smith, carpenter, etc. (*Hd. Dy.*); 'grain placed on a sieve and given to servants, etc., at marriages and other ceremonies (*Āz. Gy.*); 'consecrated rice used in religious ceremonies (such as the sandhyā and dasha-karmāṇi); 'also used figuratively of pearls, etc. Exam., *Popular song*, sung by women at the Nah'chhū ceremony at a marriage, सोनवा के टका में बहना के देखूँ, मोतिअन अखत नौनियाँ के रे, भटवा के बोरवा, सोनरवा के कड़वा, दरजिया के बगवा पहरेयूँ रे, To the Brāhman I will give coins of gold, to the barber's wife whole (grains of) pearls, to the bard a horse, to the goldsmith an armlet, and the tailor I will dress in a suit of honour.

(In the third meaning the more usual form of the word is अहत achhat or अहत achchhat, q.v.)

[*Ved.* अहतः (*Rig.* v, 78, 9; x, 166, 2; *Ath.* xii, 1, 11), *Skr.* अहतः; Pā. अखतं; Pr. (tech. ts.) अखतं; hence B. and H. अखत or आखत, M. अखत, Bg. अखत (written अहत), possibly in all Gds. (The Pr. form अखयं which occurs in *Kalp.* § 16, *Nāy.* § 8, *Aup.* § 20, *Nām.* vs. 237, *Bhag.* p. 262, is not a tadbh. of *Skr.* अहतः, as explained by the editors of *Kalp.* and *Nām.*, but a tadbh. of *Skr.* अक्षय, indestructible, as shown by the context.)]

अखतर akhtar, Any., subst. m., 'a star; 'a kind of jewel made in the form of a star. Exam., *Bais.* 23, जब तू अखतर बेदिया ना देहो, ना पर मारौं कटरिया, If you do not give me the starry-bēdiyā (or tikulī), I will thereupon kill you with a dagger.

[Prs. اختر akhtar.]



अखन्ता akh'tā, अक्ता akhtā, Any., subst. m., a gelding.
[Prs. अक्ता akhtā.]

अखन्तियार akh'tiyār, इखन्तियार ikh'tiyār, Any.,
subst. m., 'choice, option, election; 'will, discretion,
pleasure; 'control, power, authority. Exam., 'Coll.
(Bh.), आगे राउर अखन्तियार, For the rest, you
may do as you please. 'Coll. (Bh.), विराना माल पर का
अखन्तियार, What power has any one over strange
property? B. Gr., II (Bh.), Fable 15, जे दुसमन
अपना अखन्तियार में आ जाए, If your enemy fall into
your power.

[Ar. اخیار ikh'tiyār, lit. what is chosen, good.]

अखन्तीज akh'tij, the same as अखैतीज akh'tij, q.v.

अखनी akhanī, अखनी akh'nī, Tbh., adv., (Mg. & Bh.)
'now, just now; 'now-a-days. Exam., 'Coll. (Bh.),
अखनी एकर चलन नैखे, Now-a-days it is not the
custom.

[Skr. एतन्मणे at this moment, Pr. एक्कणे (or
एक्कणे, cf. Nām. vs. 175 एक्कणि = Skr. एतन्मणि).
Ap. Pr. एक्कणि (cf. Hēm. iv, 399, transl.), hence B.
अखनी, the term. ई being a contraction of the Ap.
Pr. loc. sg. term. अणि (see Gd. Gr., § 378 and
§ 367, p. 208) and ए being shortened to अ (see Gd.
Gr. § 26).]

अखन्दा akhandā, अखदा akh'dā, Tbh., subst. m., (Bh.) a
hole dug in the bottom of a pond or elsewhere for
catching fish (Āz. Gy., where it is spelt अखदा
akhandā).

[Probably from Skr. आखात, an artificial or a dug
pond, through an intermediate form *आखन or आखन
(with doubling or nasalising the cons. to compensate for
the shortened vowel; see also Gd. Gr. § 158), the
softening of the consonant being analogous to that of the
Shr. Pr. and P. pres. part. suff. न्द for Skr. न्त (see Hēm.
iv, 261, Gd. Gr., § 301). In the Skr. Dy. P. the word
आखात is said to be a mislection for आखात, a natural
pond; but in Pr. the word really occurs and has its
proper sense of an artificial pond; for the Nām., vs.
203 gives its tadbh. form अक्खाय in the sense of a pit
dug for catching elephants, while the tadbh. of Skr.
आखात is given by Nām., vs. 130 as अखाय.]

अखबार akh'bār, अखार akhbār, Any., a newspaper.
Exam., Fam., vs. 58, खबर गए अखबार में, मैथिल के
प्रह हाल, सुनइ फिरि, खबर दे के भेटइ दुख के जाल,
The news went into the newspapers that this
was the condition of Mithilā, saying, 'Hear, O
English! give your ears and remove this net of
sorrow.'

[Ar. اخبار akhbār, properly plur. of خبر khabar
news.]

अख-मुँदनी akh'mūd'nī, Tbh., subst. f., the cloth tied
over the blinkers for cattle (Grs. § 97).

[A compound of Skr. अक्षि and मुँदणी closing or
covering of the eyes; Pā. and Pr. अक्षि-मुँदणी.]

अख-मुँदवा akh'mūd'vā, Tbh., subst. m., blind man's
buff (Āz. Gy.). Exam., Coll. (Bh.), ज हरिकन में
अख-मुँदवा खेलत, रहल, छुँदवा छूए दौरल, He was
playing blindman's buff with the boys, and ran to
touch the goal; (one of the boys, called the चोर chōr,
has to touch one of the others, before they reach
the goal.)

[Comp. of अँखि (or अँख) eye and मुँदवा (ly f. of
मुँदा) closed, covered; = Skr. अक्षि-मुद्रितः.]

अखय akhay = अखै akhāi, q.v.

अखर akhar, आखर ākhar, Tbh., subst. m., 'the same as
अक्षर, q.v.; 'that which is imperishable (in this sense
only known to occur in compounds). Comp., अखर-
तिजिया or अखर-तीज (Mg.) and अखर-तीन (S. Bh.),
subst. f., the same as अखैतीज, q.v. (Grs. § 1444).
Exam., Han. 39, मुमिरे सहाय राम लखन अखर दोज, जिन्ह
के समूच सके जागत जहान है, As in the case of Ram
and Lakhan (the latter of whom in his difficulty called
on Rām for help), so there is help in remembering
those two letters (i.e. रा rā and न ma), the joint
powers of which are active throughout the world.
See अखै akhāi and आखिर ākhir (1).

[Skr. अक्षर: m. or अक्षरम् n., Pā. अक्षरो or
अक्षरं, Pr. अक्षरं (cf. Hēm. iii, 134, nom. pl. n.
अक्षराई), old Gd. अक्षर. The forms अक्षर or आखर
belong to the older usage; they are now less frequent
than अक्षर. But in the works of Tul'sī Dās, they are
used almost exclusively, while in Bidyāpati the pro-
portion is equal. (In Bid. 60, ll. 2, 5, both occur side
by side). In Pā. and Pr. the form अक्षर only occurs
in the sense of a moment (अक्षर fem., lit. the time
occupied in pronouncing a letter, see Aup. § 136 and Pā.
Dy., s.v.). The truth is that the modern अक्षर is a tats.,
representing the modern pronunciation of Skr. अक्षर.]

अखर akhar, (pr. pts. अखरेत akh'rāt, Bh. अखरत
akh'rat, अखरित akh'rit; अखरल akh'ral; अखरव
akh'rab; अखरै akh'rai), Tbh., v. intr., 'to be dis-
pleasing, irksome, burdensome, difficult, insupport-
able; 'used also impersonally. Exam., 'Coll. (Bh.), घाम
अखरत बा, The heat is insupportable (Āz. Gy.). 'Ib.
मार खेले हँवै, अब अखरत बा, You have been beaten, are
you sorry now (lit. is it now displeasing)?



[Probably the same as H. ✓अखड़, and another form of ✓अकड़ akar, q.v.]

अखर-तिजिया akhar'tijiyā, (Mg.), see under अखर akhar, (Grs. § 1444).

अखर-तीज akhar'tij, (Mg.), see under अखर akhar (Grs. § 1444).

अखर-तीत akhar'tit, (S. Bh.), see under अखर akhar (Grs. § 1444).

अखरवार akhar'wār, Tbh., subst. m., a subdivision of Kurmis or land cultivators in the districts of Gōrakh-pūr and Banāras (Ell., vol. I, p. 156).

अखरहा akh'rahā, Tbh., subst. m., (S. Mth.), the hut of a religious mendicant (Grs. § 1234).

[Probably a bye-form of अखाड़ा or अखाड़ा, the str. f. of अखाड़ (1), q.v. Compare अखड़वा as to the shortening of the vowel a.]

अखरा akh'rā (1), Tbh., subst. m., an ear of corn or rice which is empty and yields no grain (Hd. Dy.).

[Probably a negative formed from खरा genuine; whence अखरा a spurious ear, an ear but without grain. It should not be confused with उखरा, which is a blighted, dried-up ear, while अखरा is an empty one.]

अखरा akh'rā (2), Tbh., subst. m., (Mg., Bh.) unhusked barley, barley ground without being first cleaned, coarse flour (Grs. § 1272 and Āz. Gy.). Exam., Prov., खाद्य अखरा, रहै निखरा (with two meanings) either one should eat coarse flour and remain clean, or one who eats coarse flour remains robust.

[Skr. अ-चलित: uncleaned; the opp. निखरा represents either Skr. निचलित: cleaned, or Skr. निःचलित: or निःचरित: not waned, robust.]

अखरी akh'rī (1), (Mg.), fem. of अखरा akh'rā (2), q.v. (Grs. § 1272).

अखरी akh'rī (2), Tbh., subst. f., noise, yell, howl, scream. (It has only been observed in the following) Phr., अखरी उठाव, to make a great noise. Exam., Coll. (Mg.), बौरा, के अखरी उठाव राखिस है, Boys, who is making such a terrible noise? (after Fallon.)

[Perhaps 1st verb. noun of ✓अखर or ✓अकड़, q.v., meaning properly the noise of wrangling or swaggering, but possibly connected with Skr. ✓आचर.]

अखरो akh'rō, Tbh., subst. m., (Mth.-Mg.), the same as अखरा akh'rā (2), q.v. (Grs. § 1272).

अखरोट akh'rōṭ, the same as आखोट ākhōṭ, q.v.

अखरौटी akh'rāutī, Tbh., subst. f., ¹ orthography; ² a mode of playing on a stringed instrument so as to express the words of a song. Exam., ¹ Coll. (Bh.), ज तो अबही अखरौटी सिखेला, He is only now learning his orthography.

[Probably Skr. अचराटति, Pr. (with pleon. क) अकखरावटिचा; hence Gd. (contracted) अखरौटी.]

अखर्व akharb, Ts., adj. com. gen., not short, tall, long, large, big. Exam., Hindi Mahābhārat, Ban Parbā, p. 214, l. 6 (Rājā of Banāras edition, sambat 1887), मत्स्य मत्स्य कौं खान लौं, जीव जीव कौं सर्व, भक्ष्य प्राणी जीव कौं, खर्वहि सदा अखर्व, Thus fish eat fish, everything alive eats everything alive, that which has breath eats that which is alive, the big always devours the little.

[Skr. अखर्वः; as above possibly in all Gds.]

अखन्लाक akh'lāk, अखलक akhlāk, Any., subst. m., ¹ disposition; ² the good properties of mankind; ³ morals, ethics.

[Ar. اخلاق akhlāq, properly plur. of خلق khulq.]

अखन्लगौ ākh'lagī, —see under आँखि ākhī.

अखुवा ākh'wā, the same as अँखुआ ākhūā, q.v. (Grs. § 1009).

(It is properly the lg. f. of आँख or आँखि, q.v. It is now considered incorrect and vulgar as compared with the form अँखुआ, though in reality the latter is the less correct form of the lg. f. of आँख.)

✓ **अँखा** ākhā, (pr. pts. अँखाइत ākhāit, अँखान ākhāt; अँखाइल ākhāel; अँखाइब ākhāeb, अँखाव ākhāv; अँखाइ ākhāe), Tbh., v. intr., to eye, look keenly, be sharp, clever, intelligent. Exam., Coll. (Bh.), ओ के केहू नः टग सकौं, ज बड़ अँखावौं, No one can swindle him; he is far too sharp.

(The word has, in Bihār, not the meaning of 'to be angry,' given in the H. Dy.)

[A den. root derived from आँखि, q.v.]

अखाउत akhāūt = अखौत akhāūt, q.v.

अखाड़ akhār, (obl. sg. अखाड़ा akhārā or poet. अखड़ा akharā), the same as अखार akhār, q.v. Exam., ¹ Din., गुलामी जट प्रक से प्रकैस डण्ड खेलाइत अहि अखाड़ा (obl.) पर, Gulāmi Jāṭ is performing one hundred and twenty-one dand exercises in the palæstra. ² Padm., ch. 115, 6, कुट्ट घण्ट मोड़हिं नर राजा, इन्द्र अखाड़ आय जहु बाजा, Their small bells bewitch kings of men,



like the music (of the *Apsaras*) on entering Ind'r's court; *ib.*, ch. 597, 4, नट नाटक पुरनि औ बाजा, आय अखाड़ सबे मई साजा, Jugglers, actors, dancing-women, and musicians came into the arena with all their paraphernalia.

अखाड़ा *akhārā*, अखारा *akhārā*, *str. f. of अखाड़ akhār* or अखार *akhār*, *q.v.* Exam., *Alh.*, l. 126, देखल अखाड़ा इन्दरमन के हृदय बड़ मज्जन होय जाय, (When) Rūdal saw the palæstra of Indar'man, great was his joy.

अखाढ़ *akhārḥ* (1), (*str. f. अखाड़ा akhārḥā*), the same as अखार *akhār*, *q.v.* Exam., *Hb.* ix, 1, भरि जोजन लप्र, बनल अखाढ़, For a whole league the palæstra extended (*lit.* was made).

[This form of the word, though less correct than अखाड़ or अखार, is the more usual one in Bihārī. Regarding the inorganic aspiration, see *Gd. Gr.*, § 131, p. 72. It also occurs in *Multānī* (*Ml. Gy.*, p. 10), अखाड़ा or खाड़ा, with the following additional special meanings: 'an indigo-ground, consisting of one or more sets of indigo-vats; 'the hole into which the water from the vats is run off; 'the place where the indigo is dried; and *khārḥā* is also used for a cattle-road.]

अखाढ़ *akhārḥ* (2), (*lg. f. अखड़ना akhārḥ'wā*, *q.v.*), Ts., *subst. m.*, the name of the tenth month of the Hindū system of the faṣlī or agric. year, which commences with the month Āsīn. It corresponds to part of our June and July, in which the full moon is near the constellation *Ākhārḥā*, whence the name of the month (*Grs.* § 1082). It is the first month of the rainy season, and consequently of cultivation (*Grs.* §§ 1083, 1084, also 1009, 1039). Exam., *Krish.* 314, लागल मास अखाढ़, सखी री; जल से भरि गईं ताल नदी री, The month of Akhārḥ has arrived, O friend; with water have been filled (all) tanks and rivers. See असाढ़ *asārḥ* or असाई *asārḥ*.

[*Skr. आपादः*. The tats. occurs in all *Gds.* and is in *Mth.* more usual than the *tbh.* form असाढ़ or असाई, *q.v.* The latter is more used in *Bhoj'pūrī*. The form अखाढ़ *akhārḥ* is merely a modern unphon. spelling; see the remarks under अकास.]

अखादी *akhārḥī*, Ts., *adj. com. gen.*, relating to the month Akhārḥ, hence used substantively (*fem.*) as the name of various agricultural 'products and 'operations; thus 'grass which grows in Akhārḥ (see *Bih.* ii, 9); 'the chief hoeing (*kor* or *korān*) of sugar-cane done in Akhārḥ (*Grs.* §§ 866 and 1009), the second sowing of indigo (called so in North Bihār, *Grs.* § 1039). See असादी *asārḥī* or असाई *asārḥī*.

[*Skr. आपादी āsādḥī*. The tats. occurs in all *Gds.* A modern unphon. spelling is अकादी *ākārḥī*.]

अखाद्य *akhādy*, Ts., (I) *adj. com. gen.*, not to be eaten. Exam., *Coll. (Bh.)*, ई अखाद्य फल ना, This is a fruit not to be eaten.

(II) *subst. m.*, forbidden food. Exam., ज तो अघोर हो, खाद्य अखाद्य किछु विचार ओ के नैखे, He is an Aghor'panthi and takes no thought of forbidden or unforbidden food.

[*Skr. अखाद्यः*; as above in all *Gds.*]

अखार *akhār*, अखाड़ *akhār*, अखाढ़ *akhārḥ*, (*poet.* अखारा *akhārā*, *mod. obl. f.* अखारा *akhārā*, *mod. loc. sg.* अखारें *akhārē*, *old obl. plur.* अखारेंह *akharenh*, *str. f.* अखारा *akhārā*), *Tbh.*, *subst. m.*, properly 'a place for wrestling, palæstra; hence 'any court or open space for the exhibition of sports or shows or for the holding of assemblies, an arena, circus (used as an epithet of Ind'r's court). *Phr.*, अखारा खेलव to perform athletic exercises (*lit.* to play in the arena). Exam., *Rām.*, *Su.*, *chh.* 1, 8, नाना अखारेंह भिरहिं बड़-बिधि एक एकन्ह तर्जहौं, In different palæstras (wrestlers) grapple with one another shouting mutual defiance; *Din.*, कनौली में सान से पड़ा अखारा (*obl.*) खेलवैन अहि, In Kanāuli he is causing seven hundred wrestlers to perform athletic exercises. *Padm.*, ch. 480, 3, दोउ नवल भर जोवन गाजे, अखर जातु अखारें (*loc.*) बाजे, The two young women with full bosoms scream and fight like *Apsaras* in Ind'r's court; *Rām.*, *Ln.*, ch. 14, 4, लङ्का सिखर उपर आगारा, तहँ दसकन्धर देख अखारा (*m.c.*), On the top of Lanḡa hill there is a palace where Das'kandhar (*i.e.* Rāban) witnesses the sports of the arena; *ib.*, ch. 11, 7, लङ्का-सिखर उपर आगारा, अति विचित्र तहँ होइ अखारा (*m.c.*); बैठ जाइ तेंहि मन्दिर रावन, लागे किन्नर गन्धप गावन, बाजहिं ताल पखाउज बीना, बिय करहिं अपहरा प्रबीना, On the top of Lanḡa hill, in his palace, there was a most handsome courtyard; in its hall Rāban sat himself down, and kinnars and gandharbs began to sing and play on cymbal, drum, and lute, while accomplished *apsaras* danced (before him).

[*Skr. अक्षपाटः*, *Pr.* *अक्षखाडो; *G.* अखाडो, *M.* अखाडा, *P.* अखाड़ा, *H.* अखाड़ा or अखारा, *B.* अखाड़ (*q.v.*) or अखार or अखाड़ (*q.v.*), but *Bg.* and *O.* अखड़ा, *A.* अखरा (apparently only in the second meaning).]

अखिया *ākhiyā*, अँखिया *ākhiā*, (*old obl. pl.* अँखियनु *ākhiyanu*), *Tbh.*, *subst. f.*, *lg. f. of अँखि ākhī*, *q.v.*, 'with all the meanings of अँखि, *q.v.*, e.g. *Grs.* § 1009, (North Tirhut) a sprout or the sprouting eyes of the sugar-cane; 'a kind of cake made of wheat-flour and rice-flour and boiled in water, used at Musalmān marriages; it is shaped like an eye, hence



its name (Grs. § 1376). Exam., ¹Krish. 314, फागुन में परके बाईं अखियाँ, अब कड़ु आगम जानि परी री, In (the month of) Phāgun the left eye throbs, hence I conclude that something is going to happen; *Gop.*, 19, जरी रे करमवाँ, खोरिया के दकड़ा मोहि अखिया देखौलू, उत्तरल नगरिया के रे भार, My luck was burnt (i.e., I had bad luck): you showed to my eye pieces of burnt food, (thereby) the burden (i.e., the beggar) of your city has been removed; *B. Rām., vs.* 30, चितवनि वसति कनखियलु अखियलु बीच, Warning may be seen (*lit.* lives) in the glances of (*lit.* within) his eyes; *Bais.* 13, 1, सूरयाँ अखियाँ नहिँ लागी (*sing.*) रे, ससुम्नि उन की बतियाँ, I have not yet set eye on my husband, (though) I am constantly remembering his promise (of an early return); *Alh., l.* 15, पुनली फिर गैल आँखन के, अखिया भैल (*sing.*) रकत के धार, The pupils of his eyes were turned up, and his eye became (red) like a stream of blood.

(From this long form should be carefully distinguished the plural form अखियाँ or अखिया, which not unfrequently occurs in poetic literature (e.g., *B. Rām.* 36, अखियाँ दोउ two eyes, *Mag.* 26, इनोँ अखिया both eyes). The latter is an older uncontracted form of the modern आँखें, plur. of आँखि, *q.v.*)

अखियाय ākhiyāy, *Tbh., subst. f.*, the sprouting eyes of the sugar-cane (*South Bhagalpur, Grs. § 1009*).

[Apparently a fem. अखियाइ formed from अखिया.]

अखिल ākhl. *Ts., (1) adj. com. gen., (lit. without a gap; hence) 'whole, entire (used as an epithet of God, Rām, etc.); 'all, every (synonymous with सकल).* Comp., अखिल-सुवन or अखिल-लोक or अखिल-जग or अखिल-विश्व, the whole world, the universe; अखिलेश्वर (अखिल + ईश्वर) lord of all, God (used as an epithet of Rām, Sib, etc.). Exam., ¹Rām., *Ut., ch.* 87, 7, अखिल विश्व यह मम उपजाया, This whole world is my creation; *San., vs.* 7, यह विराग सन्दीपिनी अखिल ग्यान को चार, This 'Encouragement to Aseeticism' (name of one of Tul'si Dās's smaller works) (contains) the whole essence of saving knowledge; *Rām., Ut., ch.* 72, 4, व्यापक, व्याघ्र, अखण्ड, अनन्ता, अखिल, असोघ, सक्ति, भगवन्ता, (Rām is) the Permeator and the Permeated, the Indivisible, the Eternal, the Insoluble (*lit.* the Entire), the Unerring, the Primeval Energy, the Godhead. ²*Ag.* iii, 4, अनरथ, असुगुन, अघ, असुभ, अनमल, अखिल अकाज, Disappointments, inauspicious omens, mishaps, misfortunes, bad luck, (and in short) every evil; *Dōh.* 35, हरन असङ्गल अघ अखिल, करन सकल कल्याण, Removing all ill and evil, and effecting every thing good; *Bin.* 46, ग्रहि चारति निरत सनकादि सुति सेस सिव देव रिखि अखिल-मुनि तत्त्व-दरसी, On this Ārati ceremony deeply intent are Sanak and the rest (i.e.

Brahma's four sons, Sanak, Sanātkumār, Sanāndan, Sanātan,) the Bēds, Sēs-nāg, Sib, the Gods, the Rishis, and all the Munis who philosophise on the 'substance'; *Rām., A., do.,* 253, 1, मिटहिँ पाप परिपद्य सब, अखिल असङ्गल भार, All sin and delusion, and the burden of every ill, are wiped out (by the invocation of Bharat's name); *ib., Bā., ch.* 59, 2, पूजे रिखि अखिलेश्वर जानी, The Rikhi, recognising them (Sib and Bhawānī) as the Deity, worshipped them.

(II) *adv.*, wholly, entirely, completely, (sometimes used as a mere superlative particle) most. Exam., *Rām., Su., ch.* 42, 2, साधु अवग्या तुरत, भवानि, कर कल्याण अखिल कै हानी, Disrespect to a saint, O Bhawānī, speedily causes the destruction of the most (*lit.* entirely) prosperous (person); *Sat., iii,* 10, मरन बिपति हर धुर-धरम धरा-धरन बल धाम, सरन तास तुलसी चहत, बरन अखिल अभिराम, The remover of the calamity of death (i.e. the letter र ra or Bishnu), the bearer of a mountain-load of virtue (i.e. the letter अ a or Brahmā), and the abode of power (i.e. the letter स ma or Sib); Tul'si Dās desires (to seek) his protection (i.e. Rām's), the letters (of whose name; i.e. राम rāma) are most delightful.

[*Skr.* अखिलः, *Pā.* अखिलो, *Pr.* *अखिलो; all *Gds.* अखिल.]

अखिलेश्वर ākhlēśvar,—see under अखिल ākhl.

अखुआ ākhuā, अखुवा ākh'wā, *Tbh., subst. m.*, 'sprout, shoot, blade, scion, plantlet, esp. of the sugar-cane (*Grs. § 1009*), also (in *South Bihār*) of the small bullrush millet (*holcus spicatus*, *Grs. § 987*), and (in *Pat'nā*) of the pea (*pisum sativum*, *Grs. § 1001*); ²(*South Bhagalpur*) a finger-ring. Exam., ¹*Prov.*, अखुऐ (अखुआ + हि) बकरी चर गैल, तो पेड़ कहाँ से होई, A goat has grazed on the shoot, so how can the tree come?

[Properly long form of आँखि eye, bud, *q.v.* In its second meaning the word may have a different (unknown) derivation.]

✓ **अखुआ ākhuā**, (*pr. pts.* अखुआइत, ākhuāit, अखुआत ākhuāt; अखुआल ākhuāēl; अखुआएव ākhuāēb or अखुआव ākhuāv; अखुआए ākhuāē), *Tbh., v. intr.*, to throw out shoots (used in *South Bihār*, esp. of the small bullrush millet, *holcus spicatus*, sugar-cane, etc.). Exam., *Coll.*, कख अखुआइत है, The sugar-cane is beginning to sprout; कख अखुआल भेल, The sugar-cane has sprouted (*Grs. §§ 987, 1009*).

[A den. root, derived from अखुआ or अखुवा *q.v.* In form it resembles a double caus. root (= अखुवाव), the simple caus. root being ✓ अखा, *q.v.*]



✓अखुता akhutā, the W. Bh. form of ✓अकुता akutā, q.v. (Ās. Gy.)

[Perhaps der. from Skr. अतिक्लमय, the aspiration being transferred from य to क. See also the remarks on the der. of ✓अकुता.]

अखेता akhetā, Tbh., subst. m., (optionally in Gayā and Pat'nā), the cross-axle of the lever used in raising water (Grs. § 933).

[This is merely a bye-form of अखौता, q.v.]

अखेतीज akhetij = अखेतीज akhetij, q.v.

अखेद akhed, (optionally in Gayā and Pat'nā), the same as अखौता akhūtā, in its fourth meaning, q.v. (Grs. § 933.)

अखेना akhenā, (in Pat'nā, Gayā, and South Mungēr) = अखेना akhēnā, q.v. (Grs. § 76.)

अखै akhā, अखय akhay, Tbh., the same as अहै akhā, q.v. (The forms with ख kh occur only in compounds). Comp., अखेतीज or अखेतीज or अखन्तीज, subst. f., a Hindū festival, the third of the second or bright half (i.e., the 18th day) of the month Baisākh (i.e., April-May), which is the first day of the sat-jug (or golden age) and secures (akhā or) permanent rewards of actions then performed (Skr. Dy. P.). On this day the cultivators settle their accounts for the expenses of the (rabi or) spring-crop and the repayment of advances (Ell. vol. I, pp. 193, 194.)

(This expression is properly Hindī, the more usual Bihārī expressions will be found under अखर and आखिर (1).)

[Skr. अक्षयम् imperishable, Pā. and Pr. अक्षयं; all Gds. अखय or अखै. The comp. अखेतीज consists of Skr. अक्षय + तृतीया, scl. तिथि, the third (day) of Akṣaya; see der. of तीज tij under that article.]

अखैतीज akhetij,—see under अखै akhā.

अखैन akhān, (S. Bh.), wk. f. of अखेना akhēnā, q.v. (Grs. § 76.)

अखैना akhānā (S. Bh., Mg., S. Mth.), अखैन akhān, अखैना akhānā, अखेना akhēnā, खेना khēnā, उखेनो ukhānō, Tbh., subst. m., a kind of hooked stick used for turning up and pushing the corn under the bullock's feet while it is being trodden out (Grs. § 76).

[Properly str. f. of अखैन; perhaps from Skr. अचक्रणः; not met with in other Gds.]

अखैला akhālā (Mg.), Tbh., the same as अखौता akhūtā, q.v. (Grs., § 431).

[Skr. अचवेष्टः or (prākritisising) अचवेष्ट, Pr. (with pleon. suff. क) अचखवेष्टो or अचखप्रखओ (cf. Hām. iv, 168, 222), hence Gd. (contracted) अखैला.]

अखौतो akhōtō, Tbh., subst. m., (South Bhagalpūr), the cross-axle of the lever used in raising water (Grs. § 933).

[This is merely a bye-form of अखौता, q.v.]

अखोर akhōr, Any., subst. f., leavings, sweepings, rubbish, refuse; (agric.) fodder which cattle leave uneaten (Cr., p. 58). Comp., अखोर-बखोर, rubbish and refuse. Exam., Coll. (Muh. Wom.), तोबा, क्या अखोर उठा लाया, Good gracious! what rubbish is this you have brought! (Hd. Dy.) Coll. (Bh.), घर में तब भर के अखोर-बखोर लागल हैइन, His house is full of sweepings and rubbish.

[Prs. أَخْر akhōr, neg. of خور khūr, food.]

अखोह akhōh, Tbh., (I) adj. com. gen., inaccessible. Exam., Coll. (Bh.), एक अखोह पहाड़ में जा परल, He found himself on an inaccessible mountain.

(II) subst. f. 'uneven ground (Ās. Gy.); *an inaccessible place; *difficulty, trouble. Exam., 'Coll. (Bh.), एने अखोह में कहाँ जालें, Why do you go on uneven ground? *Coll. (Bh.), ई गड़्हा अखोह बा, This cavity is an inaccessible place. *Coll. (Bh.), हम अखोह में परल बानौं, I have fallen into difficulties.

[A compound of खोह pit, chasm, and the pleon. pref. अ (6), q.v. The word खोह represents the Skr. खात-भू a dug out place (see Skr. Dy.) The Skr. ✓ख dig has a tendency in Pr. to change to ✓खु (as shown by Prof. S. Goldschmidt, see Sapt., p. 101, footnote). Hence Skr. खात-भू or *खुत-भू, Pr. *खाखहू or *खुखहू, B. (contr.) खोह. Similarly Skr. आखात-भू would form Pr. अखखाखहू or अखखुखहू, B. अखोह. The meaning of deep easily passes into that of steep (cf. M. खोल); hence अखोह comes to mean inaccessible in a general way, both as regards depths and heights. Compare S. खुहोड़ो a pit for a water-wheel, खुड़खुहो or खाही a hole or ditch, M., H., खोल deep or steep, a cavity; and M. ✓खोव, H. ✓खुव or खुम penetrate, etc.]

अखौत akhūt, (Mg. also अखात akhāt, Tbh., subst. m., the name of various instruments having the form of an axle; thus ¹the axle of the apparatus for husking grain (Grs. § 611, also अखौता, q.v.); ²the axis on which the pulley of a well-rope turns (Grs. § 940, also अखौता, q.v.); ³the cross-axle on which a well-lever works (Grs. § 933, also अखौता, q.v.)



(The Hd. Dy. spells this word अकौटा, which is perhaps merely a misspelling for अखौता, q.v.)

[Skr. अखावन्तः, Pr. अखावन्तो; hence Gd. अखावत and (contr.) अखौत; apparently wanting in the other Gds.]

अखौता *akhautā*, Tbh., subst. m., the name of various instruments having the form of an axle; thus (Mg. and N. Bh.) the axle on which the pestle for grinding bricks into powder works (Grs. § 431, also (Mg.) अखौता *akhautā* or उखौता *ukhautā*, q.v.); *the axis-pin on which the lever for crushing tobacco works (Grs. § 464); *the axle of the apparatus for husking grain (Grs. § 611; also अखौत *akhaut*, q.v.); *the cross-axle on which a well-lever works (Grs. § 933; also अखौता, अखौत, अखौतो, अखेता, अखेद, q.v.); *the axis on which the pulley of a well-rope turns (Grs. § 940, also अखौत, q.v.)

[Properly str. f. of अखौत, q.v.]

अखौता *akhautā*, Tbh., subst. m., (South Mungēr), the cross-axle of the lever used in raising water (Grs. § 933).

[This is merely a bye-form of अखौता, q.v.]

अक्षा *akhtā* = अखन्ता *akh'tā*, q.v.

अक्षार *akhbār* = अखन्वार *akh'bar*, q.v.

अख्यात *akhyāt*, Ts., adj. com. gen., (subst. f. अख्याता *akhyātā*), famous. Exam., Coll. (Bh.), ऊदतने अख्यात नहिंवे, He is not so famous.

[Skr. आख्यातः; the spelling आख्यात is a modern unphonetic one. Though a theoretically possible tatsama, the word is not used in the sense of 'not famous,' 'obscure' (Skr. अख्यानः) as stated in the H. Dy.]

अख्यान *akhyān*, Ts., subst. masc., knowledge, understanding. Exam., Coll. (Bh.), एतन्ना नः अख्यान कर सकै, Cannot you understand this much? ib., ई वान नोहन्ना अख्यान में आइल, Have you understood this?

[Skr. आख्यानम्, a saying, or story. In B. the meaning has been changed as above. In this sense not met in other Gds. Possibly there has been a confusion with the Ar. خیال *khayāl* understanding.]

अखोट *akhrōt*, आखोट *akhōt*, the same as आखोट *akhōt*, q.v.

[The Gp. has akhor (Mik. vii, p. 6).]

अखुलक *akhlak* = अखन्लाक *akh'lak*, q.v.

अग *ag*, Ts., subst. m. (lit. that which does not or cannot go; hence) the immoveable or inanimate creation

(incl. the vegetable and mineral world). Comp., अग-जग (synonymous with जड़-चैतन्य) the inanimate and animate creation, the universe; अगजग-नाथ, lord of the universe, god; अगजग-मय, present in all creation (an epithet of god) or containing all creation (i.e., the universe). Exam., Rām., Ar., chh. 9, 11, सो प्रगट करना-कन्द सोभा-त्रिन्द अग जग मोहई He, manifesting himself as the all-merciful and all-radiant, gives delight to the inanimate and animate (i.e., the whole) creation; ib., Ln., ch. 54, 2, सेवहिं दुर नर अग-जग जाही, (Rām) whom gods and men and the inanimate and animate creation adore (here जग includes the animals only); Git., A., 27, 2, पायन पनछौ न धिदु पङ्कज ले पग है। रूप की मोहनौ सेलि मोहे अग-जग है, On (Rām's) feet are no sandals; his feet are sweeter than lotuses; the beauty of form in them (lit. being added to them) enchants the whole creation; Han., vs. 24, करम, काल, लोक-पाल, अग-जग, जीव-जाल, नाथ, हाथ सब; निज महिमा बिचारियै, Causation, time, the gods, the animate (i.e., animals and men) and inanimate creation, (in short) the whole mass of living beings, O Lord! are in thy hands; consider thine own glory! Rām., Ln., ch. 101, 13, अगजग-नाथ महुज करि जाना, You took the Lord of the universe to be a (mere) man; ib., Bā., ch. 197, 7, अगजग-मय सब-रहित बिरागी, (Hari is) present in all creation (inanimate and animate), passionless, and unbiassed; ib., Ut., ch. 61, 5, अगजग-मय सब सम उपराजा, The whole universe is my creation.

(This word is also said to mean tree and mountain, but it has never been met with by us except in composition with जग jag, which latter word means that which can go, i.e., the moveable or animate creation, incl. either animals and men, or animals only. With regard to the probable fictitiousness of those two meanings in Skts., see Zach., p. 24.)

[Compound of Skr. अग + जगत, Pr. *अगजगो (cf. Hēm. iv, 404, जगि in the world). The word is alliterative and belongs to poetic usage, and may probably be thus found in all Gds.]

अगँऊ *agāū*, अगौँ *agāū*, (lg. f. अगौँआँ *agāūā*), Tbh., subst. m., the first fruits given to Brāhmans (Grs. § 1203). Synonyms are अगन्वर *ag'bar*, अगैरा *agāirā*.

[Derivation, see under अगौँ.]

अग-कढ़ना *ag'karh'nā*, Tbh., subst. m., (Mg.) the name of the shovel for stoking the fire in a sugar-refinery (Grs. § 319, k).

[Properly a compound of आगि fire and काढ़न instrument for pulling, poking, q.v.]



अगट, agat, Tbh., subst. m., a butcher's stall (*Hd. Dy.*).
[Der. ?]

अगण्टी ag'ti, Tbh., subst. f., (agric.), an advance of money to buy seeds. (*Cr.*, p. 87.) For synonyms, see under **अगण्डौर** ag'rāur.

[A corruption of the Skr. compound अग्र + वृत्ति, advance-wages, *Pr.* अग्रवृत्ति, *S.* अग्रवाट or अग्रवार. This belongs to a very numerous class of words of nearly or quite the same meaning. They all imply something which is 'before' either with regard to time or place; such as first, former; front of a house; top of sugar-cane, ears of a crop; first fruits; advance of money, etc. They may, for practical purposes, be considered as derived from अग्र former, front, by means of various pleonastic suffixes. But there is much reason to believe that ultimately they all are more or less disguised representatives of a Sanskrit compound consisting of अग्र former and वृत्ति being. The Skr. वृत्ति (and its congeners, such as वर्त्त, वृत्ति, etc.) admit in Prākṛit of the alternative forms वृद्ध and वृत्त (cf. *Hēm.* ii, 29, 30, i, 128, 132). The former is the more usual form and gives rise to the numerous B. words containing a final ट or ड or ल or र or न, all these consonants being interchangeable in the order here given, (see *Gd. Gr.* §§ 29-31, 103-106). The *Pr.* form वृत्त is the less usual one and has but few descendants in B., such as अग्रोत्त, अग्रुत्ती, अग्रता, q.v. The full *Pr.* form अग्रवृद्ध is best preserved in the *S.* अग्रवाट, less so in the *S.* अग्रवार, *B.* अग्रवार, अग्रवट, अग्रवन. The medial dissyllable अव ava is apt to be vocalised to अउ (see *Gd. Gr.* § 122), as in *B.* अगाउर, and to be further contracted into औ or ओ or उ (see *Gd. Gr.* § 122), as in *B.* अगौर, अगोर (cf. *Gip.* agor, *Mik.* vii, 5), अगौड़ी, अगूत, etc. Or by eliding व, the dissyllable may be changed to अउ, and contracted to आ, as in *B.* अगाड, अगार, etc.; or an euphonic य may be inserted between अउ (see *Gd. Gr.* §§ 68, 69), thus making the dissyllable अय aya, and this may further be contracted to ऐ or ए or ई (see *Gd. Gr.* § 121), as in *B.* अगेरा, अगीन. Finally the contracted vowel (औ or ओ or ऐ or ए) may be shortened and reduced to उ or इ or अ see *Gd. Gr.* §§ 26, 66), as in *B.* अगुत्ती, अगिला, अगला, अगरा, अगता, etc. Other examples of similar shortenings are *M.* अंगटा and अंगोटा toe-ring, etc. These observations show that the so called pleon. suffixes occurring in all these words are properly nouns (वृत्ति, etc.) in a more or less advanced state of decay. The process of decay, however, must, in the case of some of them (such as अल, रल, बौड, बौर, etc.) be of a very old date, because in the form of अल, रल, बल, अड, etc., they are already observed to occur in mediæval and perhaps even older Prākṛit (see *Hēm.* ii, 164-166, iv. 429, 430, cf. *Vr.* iv, 25, 26).]

अगड agar, (*Mth.*), the same as अकड akar, q.v. *Comp.*, अगड धत्ता, adj. com. gen., or str. f. अगड धत्ता m. (अ० धत्ता f.), high, tall, gigantic; अगड धौधौ or अगड दौदौ, adj. com. gen., 'strong, powerful; 'fleshy, plump, corpulent (*Hd. Dy.*). *Exam.*, *Riddle, Bh.*, एक पेड़ अगड धत्ता, जेकरा जड़ नठ पत्ता? असर बेल, There is a tree very tall, which has neither roots nor leaves (what is it)? the air-creeper. *Coll.* (*Bh.*), ई अदिमी बड़ अगड धत्ता बा, This is an exceedingly stout and tall man.

अगड-बगड agar'bagar, अग्र-बगर agar'bagar, Tbh., (I) subst. m., 'lit. odds and ends, promiscuous things; hence 'trifling talk, babble; 'trifles, trumpery, trash. *Exam.*, see अग्र-बगर agar'bagar and अगडम-बगडम agaram'bagaram.

(II) adj. com. gen., worthless, useless, good-for-nothing.

[This is merely another form of अकट-बकट, q.v.; *H.* has अगड-बगड, अगड-तगड, *P.* अगड-बगड, *M.* अगड-बगड, अगड-तगड अगड-वगड. Note, however, *M.* वगड f. refuse or dregs, worthless, which appears to be connected with Skr. अवगल or अवगर्ह.]

अगडम-बगडम agaram'bagaram, the same as अगड-बगड agar'bagar, q.v. *Exam.*, 'Prov., अगडम-बगडम काठ कट अमर, odds and ends, splinters, and rags (*Hd. Prov.*); *Coll.* (*Bh.*), उनकरा फलवारी में कौनो नीमन चीज नहिं छे; धम अगडम-बगडम भैल बा, There is nothing good in his garden; it is all filled with worthless trifles.

अगण्डा ag'rā (in South Bhagalpūr), अगण्डा ag'lā (1) (*Mg.* and *Bh.*), Tbh., subst. m., (agric.) 'the ears of a crop; hence 'the act of cutting the ears without the stalks (*Gr.* § 875). See अगण्डा ag'rā (1).

[Der. from Skr. अग्र front part, tip, *Pr.* अग्र (*Nām.*, vs. 235), with the *Pr.* pleon. suff. डय (= ड + क) or लय superadded, अग्रडय or अग्रलय (cf. *Hēm.* iv, 341), contr. *Gd.* अगडा or अगला. See also the remarks under अगण्टी.]

✓ **अगण्डा** āg'rā, (*pr. pts.* अगण्डात āg'rāt, अगण्डात āg'rāt; अगण्डाप्रल āg'rāē; अगण्डाप्रव āg'rāēb; अगण्डाप्र āg'rāē), Tbh., v. intr., (*W. Bh.* and *Bw.*) 'to yawn, stretch the limbs; 'to roll about in bed. *Exam.*, *Coll.* (*Bh.*), का, तू बड़ अदिमी कौहाँ बैठ के हाथ उठा के अगण्डात; ई नठ चाही, What, do you sit in the presence of a gentleman, and stretch your arms and yawn? This is not proper.

[There is a synonymous noun अंगेरी, a yawn (*B. Gr.*, iii (*Mg.*), p. 87, where it is explained as अङ्ग का ऐँटना, the latter being the Skr. √आनेष्ट, which points to a derivation from a Skr. comp. अङ्ग + नेष्ट, twisting or rolling about of the body. The Skr. नेष्ट becomes

Pr. वेद (Hēm. iv, 221), but Gd. वेद or वेड (see Gd. Gr. § 145, etc. 2). Hence we should have a der. √अङ्गवेद, xth. cl. Skr. *अङ्गवेदयति, Pr. *अङ्गवेदावेद or अङ्गवेदावेद, Gd. *अङ्गौडावे (with the usual contraction of अवे to औ, see Gd. Gr. § 122) or shortened अङ्गन्दाय. There is, however, also another synonymous noun अङ्गन्मडी (q.v.), which might suggest a derivation from the Skr. comp. अङ्ग + मर्द shampooing of the body; whence might come a der. √अङ्गमर्द, xth. cl. Skr. *अङ्गमर्दयति, Pr. *अङ्गमर्दावेद, Gd. *अङ्गौडावे (with the contraction of अम to औ, see Gd. Gr. §§ 122, 127), or shortened अङ्गन्दाय. On the other hand, the consonants म and न are liable to be interchanged (see Gd. Gr. §§ 134, 122, note); and hence अङ्गन्मडी may stand for अङ्गवडी (cf. P. अगवाडी) and be also referable to the first-mentioned derivation.]

अंगण्डाई āṅ'ṛāi, Tbh., subst. f., (W. Bh. and Bw.) a stretching of the limbs, yawning = अङ्गेठी āṅ'ēthī or अङ्गन्मडी āṅ'marī, q.v., which are the usual words. Exam., Coll. (Bh.), बैठल बैठल अंगण्डाई आवे लागल, ज न ठेले, While we sat waiting we began to yawn, but he did not come.

[Properly 1st verb. noun of √अङ्गडा, q.v.]

अंगण्डाही āṅ'rāhi, Tbh., subst. f., an extensive conflagration (especially of a forest; see Mth. Ch. Vocabulary). Exam., Chan., आषा रानि जखन बिति गेल। मारी कारी आनी मेल॥ अंगण्डाही लागल चड-चोर। जरै लुहास गाढ/बन मोर॥ When half the night has passed, a heavy black darkness fell; conflagration began all around, and trees and peacocks in the forest burnt excessively.

[Comp. of Skr. अग्नि fire plus दाहिका conflagration, Pr. अग्निदाहिया or अग्निडाहिया; B. अंगण्डाही for अग्निडाही; the change of an initial ड d to इ i is rather unusual. The initial Skr. द d may optionally change in Pr. to ड (Hēm. i, 217, Sapt., vs. 163, 229, 536, 730). The H. has अगवाही.]

अंगडिया āṅadiyā, अङ्गडिया āṅadīyā, Tbh., subst. m., a man who carries money or jewels in his quilted cloth.

[Properly a long form of अङ्गडी or अङ्गडू, formed with the Gd. suff. ई, implying possession (see Gd. Gr. § 252), from a stem *अङ्गड or अङ्गडू. The latter is probably a corruption of the Skr. compound अङ्ग-वेष्ट, a body-wrapper or something wrapped or secreted about the body, (cf. M. अङ्गडै or अङ्गडी a body-garment, and B. आगरि or H. अङ्गरी armour). Skr. वेष्ट becomes Pr. वेड, and Gd. वेड or वेड. The junction syllables of a comp. word are liable to extreme wear and tear. See also the remarks on the derivation of √अङ्गडा and अगन्टी.]

अगण्डौर ag'ṛāur, Tbh., subst. f., the advance of pay to labourers (Gr. § 1186). See अगन्वड ag'war, अगार ag'ār, अगार ag'ār, अगार ag'ār, अगौरी ag'ūrī, अगौरी ag'ūrī, अगन्वन ag'wan, अगन्टी ag'tī, अगौर ag'ūr, अगौर ag'ūr, अगेरा ag'ērā.

[Derived from अगन्डा or अगन्रा by means of the pleon. suff. और, see Gd. Gr. § 209. See also the remarks under अगन्टी.]

अगत agat, the same as अगति agatī, q.v.

अगन्ता ag'tā, (f. अगन्ती ag'tī (2)), Tbh., adj., the same as अगिला agilā, q.v. Phr., loc. अगन्त ag'tē, before (of time), (Ās. Gy.). Exam., °Prov. (Mg.), अगन्ता खेती आगे आगे, पिछ्छता खेती भागे जोगे A field first (i.e. early prepared) yields a future return, the field last (i.e. too late prepared) is (as regards a return) a matter of chance; (Mg. does not observe gender; for a more correct form of the proverb, see आगिल);

[Contracted from Skr. अग्रतः, Pr. अग्रवत; see the remarks under अगन्टी; or possibly a corruption of Skr. अग्रतः, Pr. अग्रतो, B. अगत (with loss of aspiration, as in अगती (2), q.v.), P. (adj.) अगेता, (subst. f.) अगेत, S. (adv.) अगती or अगितो or अग्रतो in future, (subst. f.) अगति credit.]

अगति agatī (1), अगत agat, Ts., subst. f. 'evil condition, misfortune, distress; °disgrace; °damnation; °want of resource, necessity. Exam., °Gīt., Bā., 82, 2, रिखि, रिखि, बिखि चारि सुगति, जा बिखु गति अगति, Success, prosperity, and the four kinds of good conditions, without which (one's) condition is an evil condition. °Bin., vs. 112, काल कर्म गति अगति जीव की सब, हरि, हाथ तुम्हारे, Time, fate, salvation, and damnation of (all) living beings, all is in thine hand, O Hari! (the comm. explains गति and अगति by वैकुण्ठादि की प्राप्ति and नरकादि प्राप्ति). °Coll. (Bh.), उन्हकरा सम तरा अगति भेल बा, दी कस घरे पड़ल रहेला, He is altogether without resource, and stays helplessly at home.

[Skr. अगतिः; all Gds. अगति or अगत, but in M. and G. in the sense of importance, necessity.]

अगति agatī (2), Mth. and poet. = अगती agatī (1), q.v.

अगती agatī (1), Ts., subst. m. (lit. unfortunate, hence), one whose funeral ceremonies have not been performed. Exam., Coll. (Mg.), ऐसज पापौ हल, के अगती हो गेल, He was such a sinner that he got no funeral.

[Skr. अगतिकः, apparently Pr. tech. tats. °अगतिखो, Gd. अगती.]

अगती agatī (2), Tbh., subst. f., the agati-tree (Eschynomene or Sesbana grandiflora or Agati



grandiflorum), the leaves and pods of which are eaten as vegetables.

[Skr. अगन्ति, Pr. अगन्ती or (with pleon. क) अगन्तिओ, G. अगन्तिओ, H. and B. अगन्ती (with loss of the aspiration).]

अगन्ती ag'ti (1), Tbh., subst. f., the ceremony of fumigating with incense a bridal pair by the officiating Brāhman, after the circumambulation of the sacrificial fire (Grs. § 1332).

[Perhaps derived from a Skr. comp. अग्नि-वृत्ति or वृत्ति lit. encircling with fire. See also the remarks under अगन्ता and अगन्ती.]

अगन्ती ag'ti (2), Tbh., adj. fem. of अगन्ता ag'tā, q.v.

अगद-बगद agad'bagad, Tbh., subst. m., (Bh.) falsehood, fraud (Āz. Gy.).

[Der. ? Perhaps connected with Skr. अगद्य, what is not to be uttered. Mg. pandits identify it with अगद-बगद, q.v.]

अगन्दाइ ag'dāi, (Mg.) = अगन्दाइन ag'dāin, q.v. (See Grs. § 889.)

अगन्दाइन ag'dāin, (Mg.) अगन्दाई ag'dāi, अगन्दाएँ ag'dāē, अगन्दैयाँ ag'dāyā, Tbh., subst. m., (agric.), the outer or fore ox of a team of oxen engaged in treading out corn (Grs. § 889).

[A compound of अग and दाइन; the former is the Pr. अग, Skr. अग्र, anterior, foremost; the latter is a noun of agency, meaning one who treads down, from the √ दाम (also दाव or दाप), corresponding to Skr. √ दम्. The latter probably had a Pr. equivalent √ दम् (see H. R., p. 48), which accounts for the long आ ā in the modern derivatives as compared with the corresponding Skr. derivatives. Thus B. दाइन, etc., also दाजनि (Mth. Ch. Vocabulary), or दौनी (Grs. § 887), H. दाएन, दावन, (Cr., p. 51), corresponds to Skr. दमनं, treading out. See the remarks on the derivation of दाजनि.]

अगन्दाएँ ag'dāē, (Mth.), the same as अगदाइन ag'dāin, q.v. (See Grs. § 889.)

अगन्दैयाँ ag'dāyā, (Mg.), the same as अगन्दाइन ag'dāin, q.v. (See Grs. § 889.)

अगधा agadhā, Tbh., adj. com. gen., meek, unresisting, inoffensive. Exam., Padm., ch. 619, 1, जवशी बन्दवाना जिब-बधा, तेहँ सौपा राजा अगधा, To a cruel negro jailor he delivered the unresisting king.

[From अ not and गधा ass (q.v.) The ass being an animal noted for its obstinacy and troublesomeness,

the word अगधा, lit. not having the nature of an ass, comes to mean inobstinate, meek, etc. The Skr. equivalent would be अगदैनः, Pr. (with pleon. क) अगदचओ, Gd. अगदहा or (contr.) अगधा.]

अगन agan, अगन agan = अगनि agani, the same as अगनि agini, q.v. See अगनि agin, आगि agi.

[Derivation see under अगनि. M., H., G., Ksh. and P., also have this form अगन.]

अगनमाँ āgan'mā, Tbh., a bye-form of अगनवा āgan'wā (q.v.), used by Musalmān women. Exam., Mars., 1, 2, नहाय सोनाय बीबी बैठलि अगनमाँ, The lady bathed and sat in her courtyard, (the printed edition wrongly divides अगन माँ.)

[Regarding the change of व to म, see Gd. Gr. § 134.]

अगनवा āgan'wā, अगनवाँ āgan'wā, Tbh., lg. f. of अगन āgan, q.v. Exam., B. Gr., II (Bh.), xii, 1, ननदि अगनवा चनन गाह बिरवा, In my sister-in-law's courtyard there is a sandal-tree; ib., 18, 1, गरमि का कसमस सुतखौँ अगनवा, On account of the excess of heat I slept in the courtyard; Bais. 7, डेरा डाबे सुन्दर के अगनवा, He took up his lodging in Sundar's courtyard; Mag. 7, चोलिया कसिया, गोरी, सुतखूँ अगनवाँ, रसिक के फाट है करेज, Tightening my bodice, O fair (lady), I slept in the courtyard, and the heart of my lover is torn.

अगनवै āgan'wē, Tbh., (Bh.), a bye-form of अगनवा āgan'wā, q.v. Exam., Prov. (Bh.), नाचेन जाने अगनवै देद, Not knowing how to dance, (she declares) the courtyard (to be) crooked (i.e., she blames others for her own fault); Coll. (Bh.), ऐ हीँड़ि तोर अगनवै कतचत, O girl! how large is thy courtyard?

अगन्ना āg'nā, अगन्ना ag'nā, Tbh., subst. m., str. f. of अगन āgan, q.v. In addition to the meanings of अगन, (see Grs. § 1237), it is used in the following senses: 1 (in N.-E. Tirhut) the women's quarters, which are always situated within the inner court of a native house, (see Grs. § 1254); 2 (derivatively) a visit of condolence made by women on the death of friends, so called from the fact of the visitors going to the women's quarters (see Āz. Gy.). Phr., अगन्ना करव to make a visit of condolence (the more usual B. phr. is प्यारि करव). Exam., Coll. (Mg.), तोहर अगन्ना देदा दौ, Your courtyard is uneven.

(This word is almost entirely limited to the Mg. dialect. It should be carefully distinguished from another अगन्ना, which is an obl. form of अगन (q.v.), and which, so far as our knowledge of Bihāri literature (esp. Bw. and Mth.) extends, never occurs as a direct

form; whence it would appear that, in literature at least, it is looked upon as an obl. form of आँगन.)

[Derivation see under आँगन. M. आँगण n.]

अंगनाई āg'nāi, **अंगनै** āg'nāi, (lg. f. **अंगनैया** āg'nāyā, q.v.), Tbh., subst. f., a sort of str. f. of आँगन āgan, q.v. Exam., Rām., Ut., ch. 76, 3, बरनि न जाइ रचिर अँगनाई, जहाँ खेलहि नित चारिउ भाई, The charming courtyard cannot be described where the four brothers are always playing; Git., Bā., 30, 4, जननि सकल चऊ-चोर आलबाल मनि-अँगनाई, दसरथ सुजनि विबुध-विरवा बिलसत बिलोकि, जनु बिधि बर बारि बनाई, It was as if the Creator (बिधि), on seeing the kalpa-tree (lit. tree, बिरवा, of the gods, विबुध, i.e. Rām and his three brothers) of the good actions of Das'rath sporting, had planted a goodly hedge (बारि), (consisting of) all their mothers, around its watering-basin (आलबाल), (represented by) the jewelled courtyard.

[This form of the word also occurs in P. and H. It is a curious formation, being a fem. abstract noun made by means of the sec. der. suff. -ई or -ाई (see Gd. Gr., § 220) from अँगना or आँगन, but used as a concrete.]

अगनि agani, Tbh., subst. f., the Mth. and poet. form of अगनी ag'nī, the same as अगिनी aginī, q.v. Exam., 'B. Rām., vs. 33, सीतलता ससि की रहि सब जग छाड, अगनि ताप के हम कहै स चरत आइ, The coolness of the moon has overspread the whole earth, but it comes to me like the heat of fire; Bin. 187, बिख पियूख सम करइ, अगनि हिम नारि सकळ बिन बैरे, Thou canst make poison equal to nectar, and deliver from heat and cold (lit. fire and snow) without delay; Chh. Rām., vs. 3, उटे तनचन मेघ-त्रिशि जल अगनि बुतायौ, Clouds rose up at that moment, and the water of the rain extinguished the fire. °Git., Su., 10, 3 (p. 190), बिरह अगनि करि रहौ लता च्यों त्रिपा दिशि जल पलुहावहिँ ने, Just as the creeper, being consumed in the fire (i.e. pain) of separation (from the beloved tree to which it used to cling), eagerly longs after the water of a gracious sight (of the beloved). See अगिनि aginī and आगि agi.

(The word is not unfrequently spelt unphon. अग्नि, as in Rām., Bā., ch. 195, 10.)

[This is prop. the wk. f. of अगनी, q.v. See the remarks under अगिनि and आगि.]

अगनित aganit, **अगिनित** aginit, Ts., adj. com. gen., not reckoned or counted, innumerable, countless. Exam., Rām., Bā., ch. 49, 7, ते जलचर अगनित बऊ भौंती, They were innumerable, in varied modes, as fishes (in the sea); ib., A., ch. 7, 3, रोम-पाट-पट अगनित (fem.) जाति, Garments of wool and silk (and) other innumerable

kinds; Git., A., 5, 2, दुसह बात, बरखा, हिम, आतप; कैसे सहिँहीँ अगनित दिन जाभिनि? Painful things, rain, snow, heat; how shall I be able to bear them for countless days and nights? Bin. 166, कहँ लुगि कहँ दीन अगनित, जिन्ह की तुम बिपति निबारी, How can I tell the countless wretches whose miseries thou hast relieved? Padm., ch. 462, 2, अगनित दान निहावर कौन्हा, मँगतन दान बऊत कै दीन्हा, Of innumerable gifts he made offerings, and to beggars he gave manifold gifts.

[Skr. अगणित; as above in all Gds. The tadbh. Pr. अगनिओ (cf. Sapt., vs. 102) has only survived in the pleon. neg. form अनगनौ, Git., Bā. 5.]

अगनी ag'nī, Tbh., subst. f., the same as अगिनी aginī, q.v. Exam., °Coll. (Mg.), ओकर अगनी मन्द हो गेलइ हइ, His pangs of hunger (lit. fire) have become relaxed.

[Properly str. f. of अगनि, q.v.]

अगनेउ ag'neü, Tbh., subst. m., a contraction of अगनेउ ag'neü, q.v. Exam., Padm., ch. 410, 2, तीज प्रकादस अगनू भारी, चौथ दुआदस नैरत बारी, On the third and eleventh (of any month) the south-east is disastrous (for making a journey towards it), and on the fourth and twelfth the south-west is prohibited.

[Derivation see under अगनेउ.]

अगनेउ ag'neü, Tbh., subst. m., the south-east. Exam., Padm., ch. 412, 3, छठवँ नैरत, दक्षिण सँ, बसे जाय अगनेउ सो चढ़ै, On the sixth (day of the lunar month, when) she (i.e. the moon) is gone to dwell in the south-west, on the seventh (when she is) to the south, and on the eighth (when she is) to the south-east. A synonym of अगिनि aginī (q.v.) in its thirteenth sense.

[Skr. आग्नेयः sel. कोणः the south-east quarter, Pr. * अगनेओ.]

अगनेता ag'nētā, poet. for अगनेउ ag'neü, q.v. Exam., Padm., ch. 411, 6, मृम (= धूमिज) काल पच्छिम, बुद्धि नरेता, गुर दक्षिण, मृकर अगनेता, Tuesday is fatal (for a journey) to the west, Wednesday (for one) to the south-west, Thursday (for one) to the south, and Friday (for one) to the south-east.

[This is an imaginary form of the word, being simply made to rhyme with नरेता. The latter is a corruption of the Skr. नैर्दत्त.]

अंगनै āg'nāi (Grs. § 1237) = अँगनाई āg'nāi, q.v.

अंगनैया āg'nāyā, **अँगनैया** āg'nāyā, Tbh., subst. f., lg. f. of अँगनाई āg'nāi, q.v. Exam., Git., Bā. 9, 3, मनि-खमनि प्रतिबिम्ब भालक इनि बलकिहि भरि अँगनैया, The



courtyard is full to overflowing with the brilliant beauty of the figures (of Rām and his brothers) reflected in its jewelled pillars.

[Uncontracted अगन्ध्या āg'nāyā. The fem. gender is shown by भरि, uk. f. of भरौ.]

अगन्वर ag'bar, Tbh., subst. m., ¹(Mg.) the gleanings and refuse grain on the threshing-floor (Grs. § 901); ²(Bh.) first fruits given for religious purposes (Grs. § 1203). Synonyms see under अगन्वार ag'wār and अगैँ अगैँ.

अगम agam (1), Tbh., (I) adj. com. gen., lit. what cannot be walked over (opp. सुगम), hence (physically) 'inaccessible, unapproachable, impassable, difficult to pass or approach; ²(generally) inaccomplishable, unattainable, difficult to attain, difficult; ³(mentally) unbearable, unpleasant, miserable, unlucky; ⁴incomprehensible, inconceivable. Comp., अगम-पथ, (lit. inaccessible path), the next world. Exam., 'Rām., A., ch. 61, 6, 7, चरन-कमल धिदु सुझ तुम्हारे, मारग अगम सुमिधर भारे, कन्दर खोह नदी नद नारे अगम अगाध, न जाहिं निहारे, Your lotus feet are soft and pretty, (while) the road is difficult to pass, and there are huge mountains and chasms, precipices, rivers, streams, and torrents impassable and unfathomable, such as one dare not behold; Ag. v., 9, मारग अगम सहाब सुम होइहि राम प्रसादु, The impassable road will become pleasant by the favour of Rām; Rām., Bā., do. 47, 2, तिन कहँ मानस अगम अति, जिनिहँ न प्रिय रघुनाथ, For those the lake is very difficult to approach who have no love for Raghunath; ib., A., ch. 102, 5, केव अगम गढ़ गाढ़ सुहावा, An inaccessible domain and magnificent forts; Git., Bā., 81, 1, रामहि नौकै कै निरखि, सुनयनौ, मनसुझ अगम सुमुझि, यह अवसर कन सकुचन, पिकवधनौ, (Wishing) to look well at Rām, O fair-eyed one, why are you at this time afraid (to do so), thinking him unapproachable in your mind, O cuckoo-voiced one; Padm., ch. 435, 4, कहाँ सौँ गुरु पाजँ उपदेशी, अगम-पथ कर होय सँदेशी, Where shall I find so instructive a guru who will give me information about the next world. ⁵Rām., Bā., ch. 168, 3, तप तँ अगम न कहु सन्चारा, Nothing in the world is unattainable to penance; Git., Ut. 318, 3, राम सीय सनेह वरनत अगम सुकवि सकाहिं, To describe the love of Rām and Sītā is beyond (lit. inaccomplishable to) the power of any poet; Pārv., vs. 6, अगम न जग कहु तुम कहँ, सुहि अस सुभाइ, Nothing in the world is inaccomplishable by you, so it appears to me; ib., vs. 4, लागी करन सुनि अगम तपु, तुलसी कहै किमि गाढ़ कै, She began to perform penances (such as are) difficult to do for a Muni, how can Tul'si Das describe them in song? Git., A., 82, 1, जानिहँ सकर, बहुमान, लखन, भरत राम-भगति; कहत अगम (fem.), करन

सुगम, सुनत मोठी लगनि, Saṅkar, Hanuman, Lakhan and Bharat know (what is) devotion to Rām; it is difficult to describe, (but it is) easy to exercise, and it is sweet to hear; Han., vs. 15, मन को अगम, तन सुगम किये, कपीस, It (the conquest of Laykā) seemed difficult to the mind, but in reality it was easy to accomplish, O lord of monkeys. ⁶Rām., A., ch. 76, 5, घर न सुगम, वन न अगम लागा, Neither home seemed happy (to Sītā), nor the woods miserable; Pārv., vs. 3, कहु न अगम, सब सुगम भयेच विधि दाहिन, Nothing (fell out) unlucky, but all chanced to be lucky according to the rule (of omens) of the right side; Git., A., 80, 3, आपु अवध बिपिनि बन्धु सोच-जरनि जरत, तुलसी सन बिखन सुगम अगम लखि न परत, (Bharat) himself, being in Awadh (while) his brother is in the wood, is consumed with the fire of anxiety, but Tul'si Das (says) it cannot be determined whose is the comfort and whose the discomfort, or whose the happiness and whose the misery (i.e., Bharat, being comfortable at Awadh, is miserable through anxiety for his brother Rām, while the latter, though in the discomforts of the woods, has no anxieties and is happy). ⁷Rām., A., ch. 47, 7, नारि सुभाज सब विधि अगम अगाध दुराज, A woman's nature is altogether incomprehensible, unfathomable, and deceptive; ib., Bā., 27, 5, उभय अगम, सुग सुगम नाम तँ, Both (the twofold knowledge of God, as immanent and transcendent) are incomprehensible, but both become intelligible by means of the name (of Rām); Jan., ch. 32, सुनि-मन अगम अनन्द सुलोचनि पावहिं, Her eyes enjoy a pleasure inconceivable to a Muni's mind; Git., Ar., 17, 1, सेवरी सोइ उठी फरकत बाम बिलोचन बाझ, सगुन सुहावने सुचन सुनि-मन अगम उझाड, Sēwari, she stood up, and her left eye and arm began to throb, which appeared to her a lucky omen of joy inconceivable to a Muni's mind; Misc. 28, अगम अगोचर लौला-धारी सो राधा बस कुञ्ज-बिहारी, (Hari), the inconceivable and imperceptible, he (as Krish'n) indulges in sports and takes his pleasure in groves under the influence of Radha.

(II) adv., extremely, excessively, exceedingly, (often practically serving as a superlative particle). Exam., Hb. i. 3, कोन परि कैत तकर निरवाह, प्रखन लगेअहि अगम अथाह, How can it be accomplished (by me)? it seemeth now extremely difficult; अगम अथाह in this sense is a common phruse; so also अगम अपार, exceedingly difficult (Āz. Gy.), and अगम अलख, exceedingly difficult to distinguish (Git., Ut., 317, 4); Misc. 49, भव-जल नदिया अगम बहे, सहै आरो न पार, The river of mundane cares (lit. water of existence) flows violently (lit. so as to be impassable), the further side of the river is not to be seen; Dm., आज देखै जौ अगम अथाह, To-day I see (the river) to be exceedingly deep.

[Skr. अगम्यः, Pr. अगमो, B., H., and G. अगम; in the other Gds. apparently only tats. अगम्य, q.v.]

अगम agam (2), आगम āgam, (obl. pl. अगमन agaman), Ts., subst. m., 'arrival, commencement; 'approach, futurity; 'any shāst'r or holy scripture (Smṛiti) as distinguished from the Bēds (Shruti, निगम) and the Purāns; esp. 'later works, Tāntrik, Bāishnab, etc., such as the Nārada Pañcharātra (comm. नारद-पञ्चरात्रादिक). Comp., अगम-ग्यानी, (subst. f. -ग्यानिनी) or अगम-जानी, (subst. f. -जानिनी), adj., knowing the future, hence subst., a prophet; अगम-वक्ता, (subst. f. -वक्त्री), adj., telling the future or expounding the shāst'r, hence subst., a prophet or a religious teacher; अगम-वात (f.) or अगम-वान्नी (f.), prophecy, prediction; अगम-विद्या, the art or science of prophecy; अगम-निगम or निगम-अगम the Hindū sacred books, the Bēds and other shāst'rs. Exam., 'Bih., vii, 3, भादो अगम पय नहिं सुभे, or B. Gr., II (Bh.), v, 5, भादौ अगम डगरिया ना सुभे, On the arrival, or with the commencement of Bhadō the paths can no more be seen (on account of the floods); Krish. 139, दादुर मोर कोकिला बोले पावस अगम जनावै, The frog, peacock, and cuckoo by their cry announce the arrival of the rainy season. 'Coll. (Bh.), ज जन अगम भाखे में बड़ होशियार बाटे, That man is very clever at telling the future. 'K. Rām., Ut., 54, तुलसी महेश को प्रभाव-भाव ही सुगम, अगम-निगम हू को जानिवो गहलु है, Tul'si Dās (says) the understanding of the power of Mahēś is easy, (but) it is difficult to know the shāst'rs and the Bēds; Pārv., chh. 13, ईसान सहिना अगम-निगम न जानई, He does not know the glory of Sib, nor the shāst'rs and Bēds; Gīt., Bā., 2, 24, सारद-सेस-गनेस-गिरीसहिं अगम-निगम अवगाह, The shāst'rs and Bēds are the (subjects of) deep study to Sarad (i.e., Sarasvatī) Sēs, Ganēs, and Giris (i.e., Sib); Doh. 80, निगम-अगम साहेव सुगम राम साचिलो चाह, आँसु असन अवलोकि यत (= प्रत) सुलभ समै अग माह, According to the Bēds and shāst'rs the Master is easy to approach for those who truly wish for Rām, just as easy as the drinking of water may be considered to be for every one in the world; Misc. 27, युन-गहि, अगम-निगम जो भाखे, तीन-लोक उदर में राखे, The virtuous woman, whom the Bēds and shāst'rs declare, conceived (the lord of) the three worlds in her womb; Padm., ch. 148, 7, तहाँ न सूरज, चाँद न सुभा, चहे सोर जो अगमन वूभा, There neither sun nor moon is visible, (there) let him ascend who understands it through the shāst'rs.

(The word is of rather rare occurrence in this form, the usual and proper spelling being आगम. In the third and fourth meanings the word, in this form, has (with the exception of the example from Padm., ch. 148, 7) never been met with except in combination with निगम, and it

should be noted that, according to the commentators, this compound निगम-अगम always admits both meanings, viz. 'the Bēds and other shāst'rs,' or 'the Bēds which are difficult to understand.' That exceptional case, too, admits of an alternative interpretation, by reading अगम and न as two words, and translating: there let him ascend who does not consider (the feat) inaccomplishable. It is probable that the form अगम was purposely used by the poets with a view to the double meaning, this being a favorite conceit with Hindū poets. It may be added that in the Rām. it never occurs.)

[Skr. आगमः, Pā. आगमो, Pr. आगमो (cf. Sapt., vs. 581, arrival; Bhag. p. 282, shāst'r), Mg. Pr. आगमे (Hēm. iv, 302); H. like B.; M. and B. आगम, P. अगम, S. अगुमै (prophecy), G. अगम (futurity). The tadbh. Pr. आगमो apparently occurs in Sapt., vs. 476, but it has not survived in the Gds.]

अंगमडी āg'marī, आंगमडी āg'marī, Tbh., subst. f., 'a stretching of the limbs; 'yawning. See अंगमडी āg'marī; also under आंग āg. Exam., Coll. (Bh.), रात के जगन्ना से बड़त अंगमडी होत बा, From lying awake at night, one gets to yawn a great deal.

[Skr. अङ्गमर्दिका, (Pā. अंगमर्दिका?), Pr. अंगमर्दिका (cf. Hēm. iv, 126), B. अंगमर्दी, H. आंगमर्दी, A. आंगमर्दि, or गामर्दि, M. अंगमोड f. or आंगमोडा m., also अंगमर्का m., P. अगमडी. See, however, also the remarks on the derivation of अंगमडी.]

अगमन ag'man, (poet. अगमना ag'manā), (Bv.) a shortened form of अगमना ag'mān or अगमवान ag'wān, q.v. Exam., 'Padm., ch. 280, 6, हलि पाँच जो अगमन घाये, ते अङ्गद घर सूँड़ फिराये, Angad seized the trunks of the five elephants which ran in front, and slung them round; ib., ch. 445, 2, रतन-सेन आने जेहि बाटा, अगमन जाय बैठ जेहि बाटा, On the road by which Ratan'sen was to come, in that pass she (i.e. Padmāvatī), going before, sat down (to await his arrival); Gīt., Su., 51, 3, राबन कर परिवार अगमनो (= अगमन + उ) जम-पुर जात बड़त सकुचे हैं, Raban, placing his retinue in front, is greatly ashamed on going towards Jam'pur; Padm., ch. 670, 1, राजा बन्द जेहि के सो पतना, गा गोरा ता पई अगमना, He whose prisoner the Rājā is, is Pat'nā; to him the Gorā went first.

(This word also occurs as a v.l. in Rām., A., ch. 26, 1, for अगमडी, in the edition printed in मतवच हलाही. P. अगमन guide.)

अगमना ag'manā, poet. for अगमन ag'man q.v.

अगमना ag'mān, the same as अगमवान ag'wān, q.v.

अगमानी ag'mānī, the same as अगमवानी ag'wānī, q.v.



INDEX TO THE RĀMĀYAN.

Preliminary Note.

THIS Index is founded on the text of Rām Jasan's Banāras edition (1869),* as corrected by the emendations given at its close. We believe that it gives a reference to every occurrence of every word in the text thus emended. Every appearance of even such words as वृत्ति or वच has been noted and registered. We hope that the number of mistakes is few; and in order to render them as few as possible, we have tested the majority of entries after they have been set up in type. Any mistakes which do occur will not, we believe, cause serious inconvenience, as there is a double reference to each word—one to the page on which it is found, and the other to its situation according to chapter and verse of the poem.

Any purely Sanskrit passages in the Rāmāyan, such as the invocation at the commencement of Book I, are omitted from the Index; but passages partly Sanskrit and partly Hindī, several instances of which occur in the *Aranya Kāṇḍ* and elsewhere, have been included.

In Rām Jasan's edition all *dōhās*, *sor'thās*, and *chhands* are numbered, each class consecutively in its own series. The *chaupāis* have not been numbered. In referring, therefore, to *chaupāis* in this Index, we have considered each as bearing the number of the set of *dōhās* immediately following it. Sometimes a set of *dōhās* is preceded by two or more sets of *chaupāis* separated by a set of *sor'thās* or by a set of *chhands*. In this case, the same system is adhered to, both sets of *chaupāis* bearing the same number—that of the set of following *dōhās*, and the numbering of the lines of the two sets of *chaupāis* running on as if it was only one set. Thus on page 8 of Rām Jasan's edition there is a set of 8 *chaupāis* followed by a set of *sor'thās* No. 3, consisting of two lines, and again by a set of 10 *chaupāis*; then follows a set of *sor'thās* No. 4, consisting of two lines; then again another set of 10 *chaupāis*, and finally a set of *dōhās* No. 22. All these three sets of *chaupāis* are considered for the purposes of this Index to consist of one set of *chaupāis* No. 22, consisting of $8 + 10 + 10 = 28$ lines. The first set commences with line 1, the second with line 9, and the third with line 19.

In the Index is given, after the word itself, first the book or *kāṇḍ* in which it occurs. The Rāmāyan consists of seven books, for which the following contractions are used:—

Book I	...	...	<i>Bāl Kāṇḍ</i>	...	contraction	BA.
Book II	...	...	<i>Ajōdhyā Kāṇḍ</i>	...	"	A.
Book III	...	...	<i>Aranyā Kāṇḍ</i>	...	"	AR.
Book IV	...	...	<i>Kis'kindā Kāṇḍ</i>	...	"	KI.
Book V	...	...	<i>Sundar Kāṇḍ</i>	...	"	SU.
Book VI	...	...	<i>Laykā Kāṇḍ</i>	...	"	LN.
Book VII	...	...	<i>Uttar Kāṇḍ</i>	...	"	UT.

* Since the above was written, Paṇḍit Rām Jasan has brought out a new edition (Chandra Prabhā Press, Banāras, 1883), which is much better printed than the first. The text is practically the same in both cases, except that in the second some misprints have been corrected and a return has been made to the old Sanskrit system of spelling. The paging differs slightly in the two editions, but the numbering of the verses is the same except in the *Ajōdhyā Kāṇḍ*. In the *Ajōdhyā Kāṇḍ*, after *chaupāi* No. 107, an extra set of *dōhās* and *chaupāis* has been inserted. Hence when referring to the second edition, from and after *dōhā* No. 107, the numbers of the *dōhās* and *chaupāis* given in the index must be increased by one. In this way no difficulty will be experienced in using this index with it also.

The references are given in order, book by book. Thus taking the word चार, first are given in order all the instances in which it occurs in the *Bāl Kāṇḍ*; then all in which it occurs in the *Ajōdhyā Kāṇḍ*, and so on.

Each reference consists of four parts. First a number (in sanserif type), showing the page in Rām Jasan's edition in which the word occurs : thus, 16.

Then is recorded the fact whether the word occurs in a set of *chaupāis*, *dōhās*, *sor'thās*, *chhands*, or *tōṭaks*, explained by the contractions ch., do., so., chh., or tot., respectively.

Then follows the number of the *chaupāi* or *dōhā*, &c., in ordinary Arabic numerals : thus, ch., 47.

Then follows the number of the line in the set in which it occurs : thus, 6. The entry concludes with a colon.

Taking, therefore, the first entry under चकचक, after noticing that it is one of those which belong to the *Bāl Kāṇḍ*, we find it to be 31, ch. 96, 8 : which means that it occurs on page 31, in *chaupāi* No. 96, line 8. If the word occurs more than once on the same page, the page number is not repeated; if it occurs not only in the same page, but also in the same set of *chaupāis* or *dōhās*, &c., the *chaupāi* (or *dōhā*, &c., as the case may be) number is not repeated. Thus among the *Sundar Kāṇḍ* entries for चार we have 265, ch. 29, 2, 3, which means that the word occurs on page 265, in *chaupāi* No. 29, in lines 2 and 3. If the word occurs in two different sets of *chaupāis* in the same page, the word ch. is omitted the second time, and the entries are separated by a semicolon. Thus under चकच we have the entries 10, ch. 25, 7; 26, 2; 27, 1 :—which mean that the word occurs on page 10, in *chaupāi* No. 25, line 7, and in *chaupāi* No. 26, line 2, and in *chaupāi* No. 27, line 1.

It is hoped that with the aid of the above instructions no difficulty will be felt in using the index.



INDEX

TO THE

RĀMĀYAN OF TULSĪ DAS.

॥ अ ॥

अंस, for words commencing thus, see under अन्.

अकण्टक, BA., 31, ch. 96, 8; chh. 6, 1: A., 179, ch. 182, 5: 191, ch. 219, 5: 193, do. 226, 2.

अकथ, BA., 2, ch. 2, 13: 9, ch. 25, 2: 10, ch. 25, 7; 26, 2; 27, 1: A., 161, so. 4, 2: 194, ch. 229, 5: 218, ch. 306, 3: UT., 373, ch. 114, 1.

अकथनीय, BA., 23, ch. 70, 1.

✓ अकन, अंकन,—अकनि, BA., 117, ch. 349, 3: A., 136, ch. 44, 1.

अकनि, BA., 101, do. 309, 1.

अकम्पन, BA., 60, do. 185, 1: LN., 293, ch. 45, 10: 298, ch. 59, 29.

अकरून, BA., 93, ch. 283, 6.

अकल, BA., 20, do. 61, 1: 71, do. 217, 1: LN., 320, ch. 107, 6: UT., 370, ch. 108, 4.

अकलङ्गता, BA., 90, ch. 275, 3.

अकलङ्गा, BA., 26, ch. 82, 4: UT., 370, ch. 109, 2.

अकसर, AR., 233, do. 20, 2.

अकाज, BA., 3, ch. 5, 7: A., 127, ch. 14, 3: 129, ch. 23, 8: 211, do. 283, 2: 213, ch. 290, 9.

अकाजा, BA., 18, ch. 56, 8: 55, ch. 168, 10: 56, ch. 170, 1.

अकाजू, BA., 56, ch. 171, 5: A., 145, ch. 72, 7: 186, ch. 203, 1: 202, ch. 255, 1: 211, ch. 285, 1.

✓ अकाज,—अकाजो, A., 196, ch. 238, 6.

अकाम, BA., 25, do. 77, 1: 27, ch. 86, 2: 32, ch. 99, 3: AR., 224, ch. 3, 25: LN., 277, ch. 4, 3: UT., 340, ch. 31, 5: 373, ch. 114, 13: 380, chh. 12, 10. अचि, AR., 237, chh. 9, 8.

अकामा, AR., 242, ch. 40, 7.

अकामिनां, AR., 222, chh. 1, 2.

अकारन, BA., 90, ch. 275, 2: A., 174, ch. 167, 2: UT., 343, ch. 40, 6.

अकारनचौ, UT., 365, ch. 99, 3.

अकाल, AR., 233, ch. 20, 8.

अकास, SU., 264, do. 25, 2: LN., 300, ch. 63, 6: 302, do. 69, 1: ch. 70, 5: 313, ch. 92, 6: 316, do. 98, 2. अकानी, BA., 58, ch. 177, 5.

अकावा, BA., 58, ch. 178, 4: A., 220, ch. 313, 4: KI., 249, ch. 16, 9: SU., 274, ch. 57, 2: UT., 356, ch. 79, 8.

अकिञ्चन, BA., 54, ch. 166, 3: AR., 242, ch. 40, 7.

अकुण्ड, UT., 350, ch. 64, 1.

अकुण्डा, LN., 286, ch. 26, 8.

अकुल, BA., 28, ch. 89, 6.

✓ अकुला(य),—अकुला, A., 140, do. 56, 1: 144, do. 70, 1: 146, do. 74, 1: AR., 226, ch. 7, 19.

अकुलाई, BA., 58, ch. 178, 8: 85, ch. 260, 6: A., 153, ch. 99, 4: 159, ch. 117, 7: 205, ch. 266, 6: 213, ch. 290, 6: AR., 232, ch. 18, 1: KI., 244, ch. 3, 5: LN., 305, ch. 76, 7.

अकुलान, LN., 296, do. 56, 1.

अकुलाना, A., 152, ch. 97, 4: KI., 250, ch. 20: 2: LN., 278, ch. 6, 10.

- अङ्गलानि, A., 146, do. 76, 2.
 अङ्गलानी, BA., 22, ch. 68, 3 : 64, ch. 197, 12 : 70, ch. 213, 8 : 87, ch. 267, 5 : A., 135, ch. 41, 1 : 138, ch. 50, 14 : 140, ch. 57, 1 : 144, ch. 68, 6 : SU., 260, ch. 13, 2 : 267, ch. 36, 4.
 अङ्गलाने, BA., 79, ch. 241, 7 : 85, ch. 261, 6 : KI., 251, ch. 24, 3 : SU., 275, ch. 58, 7 : LN., 295, ch. 51, 5.
 अङ्गलार्थी, BA., 47, ch. 142, 2 : A., 146, ch. 74, 13 : 165, ch. 137, 8.
 अकेल, BA., 53, ch. 161, 6 : 57, do. 174, 1 : AR., 230, so. 6, 2 : 233, ch. 19, 7 : 239, do. 32, 1 : LN., 292, do. 42, 1 : 310, do. 85, 2.
 अकेलि, BA., 21, ch. 63, 8 : UT., 333, chh. 5, 19.
 अकेली, AR., 236, ch. 26, 2.
 अकेले, BA., 54, ch. 163, 3.
 अकोविद, BA., 41, ch. 123, 1.
 अखण्ड, BA., 22, ch. 68, 8 : 49, ch. 149, 4 : 70, do. 213, 1 : AR., 227, ch. 10, 12 : SU., 272, do. 49, 2 : LN., 298, ch. 59, 18 : 321, chh. 36, 15 : UT., 354, ch. 72, 4 : 356, ch. 78, 4 : 370, ch. 108, 4.
 अखण्ड, UT., 368, chh. 11, 9.
 अखण्डा, UT., 350, ch. 64, 1 : 374, ch. 115, 1.
 अखण्डित, UT., 346, ch. 50, 7.
 अखारा, LN., 279, ch. 11, 7 : 280, ch. 14, 4.
 अखारेह, SU., 256, chh. 1, 8.
 अखिल, BA., 67, do. 203, 2 : 69, ch. 209, 6 : 72, so. 23, 2 : SU., 269, ch. 42, 2 : 274, ch. 57, 5 : LN., 308, ch. 83, 9 : 319, chh. 34, 3 : UT., 340, ch. 30, 8 : 354, ch. 72, 4 : 359, ch. 87, 7 : 361, ch. 90, 2. ^१अमङ्गल, A., 201, do. 253, 1. ^२सुवनपति, KI., 243, do. 1, 2. अखिलेश्वर, BA., 19, ch. 59, 2.
 अखिलं, AR., 226, ch. 8, 12.
 अग, AR., 237, chh. 9, 11 : LN., 296, ch. 54, 2 : UT., 333, chh. 5, 5 : 362, ch. 92, 7. ^३अगनाथ LN., 289, ch. 35, 8 : 318, ch. 101, 13 : UT., 328, chh. 1, 3. ^४अगमय BA., 65, ch. 197, 7 : UT., 349, ch. 61, 5.
 अगाध, BA., 10, ch. 27, 1 : 56, ch. 171, 8 : A., 137, ch. 47, 7 : 142, ch. 61, 7 : AR., 240, do. 34, 3 : SU., 272, ch. 50, 6 : LN., 322, ch. 111, 3 : UT., 334, tot. 1, 10 : 361, ch. 90, 1.
 अगाथा, BA., 15, ch. 46, 2 : 22, ch. 68, 2 : KI., 249, ch. 17, 1.
 अगाथ, BA., 3, ch. 6, 6 : 15, ch. 45, 3 : A., 136, ch. 42, 7 : 184, ch. 197, 7 : 203, ch. 259, 6 : 215, ch. 298, 2.

अंगनाई, UT., 355, ch. 76, 3.

अगनित, BA., 16, ch. 49, 7 : 33, chh. 7, 3 : 40, ch. 122, 3 : 42, so. 13, 1 : 45, ch. 137, 2, 6 : 51, ch. 153, 3 : 70, ch. 214, 1 : 100, ch. 306, 5 ; 307, 6 : 112, ch. 335, 5 : 118, ch. 354, 2 : A., 188, ch. 213, 2 : 197, ch. 240, 7 : LN., 285, ch. 26, 3 : 269, ch. 35, 10 : UT., 357, ch. 80, 5, 6 : do. 81, 2. ^५लाति, A., 125, ch. 7, 3. See अगनित.

अगम, BA., 10, ch. 27, 5 : 16, do. 47, 2 : 51, ch. 154, 3, 4 : 53, ch. 161, 8 : 55, ch. 168, 3 : 56, ch. 168, 16 : 60, ch. 184, 6 : 116, ch. 343, 3 : A., 137, ch. 47, 7 : 141, ch. 61, 6 : 142, ch. 61, 7 : 144, ch. 71, 1 : 146, ch. 76, 5 : 152, ch. 96, 7 : 154, ch. 102, 5 : 156, ch. 108, 6 : 159, do. 116, 2 : 160, do. 119, 2 : 163, do. 131, 1 : 190, do. 217, 2 : 192, ch. 224, 2 : 194, ch. 232, 1 : 195, ch. 232, 5 : 197, ch. 241, 7 : 209, ch. 278, 1 : 210, ch. 283, 2 : 215, ch. 298, 6 : 220, chh. 13, 2 : AR., 237, chh. 9, 13 : 240, ch. 37, 1 : SU., 266, do. 33, 1 : UT., 345, ch. 46, 3 : 354, do. 73, 4.

अगर,—^६धूप, BA., 68, ch. 207, 5. ^७अग्रज, BA., 5, ch. 14, 9.

✓ अंगव,—अंगवनिहार, A., 130, ch. 26, 4.

अगवान, BA., 34, ch. 104, 1 : 102, do. 311, 2.

अगवानन, BA., 102, ch. 312, 7.

अगवाना, BA., 34, ch. 103, 2 : 102, ch. 312, 8 : 103, ch. 316, 6.

अगस्ति, AR., 225, ch. 7, 1 : 227, ch. 9, 9 : KI., 249, ch. 16, 3 : SU., 274, ch. 57, 11 : UT., 351, do. 66, 2.

अगहन,—^८माच, BA., 104, ch. 318, 13.

अगङ्गण्ड, A., 130, ch. 26, 1.

अंगार, SU., 260, do. 12, 2 : LN., 295, do. 52, 2.

अंगारा, A., 171, ch. 155, 5 : SU., 259, ch. 12, 8 : LN., 295, ch. 51, 1.

अगिनि, BA., 66, ch. 201, 6 : A., 208, ch. 274, 3 : AR., 225, ch. 6, 1 : SU., 259, ch. 12, 11 : 266, ch. 31, 7. ^९अमाजू, A., 179, ch. 180, 5. See अग्नि.

अगनित, AR., 231, chh. 7, 10 : SU., 257, ch. 5, 5 : UT., 330, chh. 3, 4 : 342, ch. 38, 6. See अगनित.

अगुचाई, A., 183, ch. 195, 1.

अगुन, BA., 3, ch. 7, 1 : 9, ch. 23, 2 : 10, ch. 25, 8 : 27, 1 : 15, ch. 46, 2 : 25, ch. 77, 8 : 39, ch. 116, 8 : 41, ch. 123, 5, 10 : 48, ch. 147, 10 : 49, ch. 149, 4 : 50, ch. 151, 5 : A., 188, ch. 211, 6 : AR., 226,



ch. 8, 19 : LN., 287, do. 31, 1 : 320, ch. 107, 6 : 323, chh. 39, 3 : UT., 354, ch. 72, 5 : 359 do. 85, 2 : 370, ch. 108, 3, 12.

अशुनहि, BA., 41, ch. 123, 9.

अगेह, BA., 28, ch. 89, 6.

अगेहा, BA., 54, ch. 166, 40.

अगोचर, BA., 70, ch. 215, 5 : 108, chh. 43, 4 : A., 155, ch. 105, 4 : 159, ch. 119, 7.

अगोचर, AR., 237, chh. 9, 5.

अग्नि, BA., 63, ch. 195, 10. See अग्निनि.

अग्न्य, BA., 20, ch. 62, 2 : 22, do. 67, 2 : 39, ch. 117, 2 : 41, ch. 123, 1 : LN., 308, do. 81, 2.

अग्न्यतमञ्जन, UT., 341, ch. 35, 6.

अग्न्या, BA., 61, ch. 187, 4 : KI., 252, do. 25, 1.

अग्न्याता, BA., 96, ch. 293, 6.

अग्न्यान्, BA., 21, ch. 64, 1 : 72, do. 219, 1 : KI., 244, do. 2, 1 : UT., 354, ch. 73, 9 : 370, do. 108, 3.

अग्न्यङ्गा, UT., 354, ch. 73, 7.

अग्न्याना, BA., 20, ch. 63, 4 : 38, ch. 116, 2 : 41, ch. 123, 15.

अग्न्यान्, BA., 88, ch. 270, 4 : A., ch. 209, ch. 280, 2.

अग्न्यनी, BA., 41, ch. 124, 1.

अग्न्य, BA., 79, ch. 241, 8.

अघ, BA., 3, ch. 5, 9 : 7, 1 : 12, ch. 34, 1 : 17, do. 50, 2 : 37, ch. 112, 7 : 42, ch. 126, 3 : 77, ch. 235, 5 : A., 129, do. 21, 2 : 136, ch. 43, 5 : 166, ch. 139, 5 : 173, ch. 161, 5, 6 : 175, ch. 168, 8 : 178, ch. 177, 8 : 186, ch. 203, 2 : 192, do. 224, 2 : 197, ch. 239, 2 : SU., 268, ch. 39, 7 : LN., 320, ch. 107, 4 : 325, ch. 117, 7 : UT., 337, ch. 22, 3 : 340, ch. 30, 8 : 32, 4 : 341, ch. 34, 7 : 343, ch. 42, 4 : 367, do. 103, 4 : 370, ch. 109, 6, 7, 10 : 376, ch. 118, 6, 22 : 379, ch. 123, 3. अघयुनधनधनिक, BA., 3, ch. 5, 5. अघि, A., 183, ch. 194, 5. अघोच, A., 197, ch. 240, 3. अग्न्यग्न्यवधिका, AR., 241, ch. 37, 8. अग्न्यवधिका, KI., 254, so. 1, 2. अग्न्यानी, LN., 285, ch. 31, 4. अग्न्यन्, UT., 346, ch. 52, 3. अग्न्य, AR., 238, do. 31, 1. अग्न्यपाङ्ग, A., 201, ch. 251, 6. अग्न्य, UT., 361, ch. 90, 2. अग्न्या, A., 186, ch. 204, 3. अग्न्या, SU., 275, ch. 60, 5 : UT., 378, ch. 121, 8. अग्न्य, BA., 59, do. 180, 2 : UT., 380, chh. 12, 3. अग्न्य, BA., 52, do. 157, 2. अग्न्यनिकर, KI., 243, so. 1, 1. अग्न्या, A., 212, ch. 287, 3. अग्न्या, BA., 65, chh. 22, 2 : AR., 227, ch. 10, 5 : 238, ch. 30, 3.

अघटित, BA., 41, ch. 123, 6 : A., 172, ch. 159, 6.

अघा(य),—अघार, A., 142, do. 62, 2 : 186, ch. 203, 1 : LN., 309, ch. 85, 9.

अघाई, A., 176, ch. 173, 1.

अघाई, A., 139, ch. 51, 8 : 198, ch. 242, 13 : 200, ch. 250, 1 : 212, ch. 289, 5.

अघाई, LN., 296, ch. 56, 7.

अघाई, UT., 359, ch. 88, 2.

अघानी, BA., 11, ch. 32, 3.

अघाने, A., 155, ch. 105, 1.

अघाय, A., 185, do. 201, 2.

अघाई, LN., 319, do. 103, 1.

अघाई, A., 198, ch. 242, 5 : UT., 347, ch. 54, 1.

अघाई, A., 185, ch. 201, 6.

अघात, SU., 271, ch. 49, 3 : LN., 321, do. 108, 2 : UT., 347, do. 53, 4.

अघाता, AR., 232, ch. 17, 3.

अङ्ग, A., 176, ch. 171, 7 : 181, ch. 187, 4 : LN., 286, ch. 29, 1 : 294, ch. 48, 7 : 299, ch. 60, 7 : UT., 355, ch. 76, 7.

अङ्गा, BA., 35, ch. 105, 8 : A., 194, ch. 229, 3 : 196, ch. 236, 3.

अङ्गित, A., 215, ch. 296, 4.

अङ्गुर, BA., 117, ch. 351, 5 : A., 130, ch. 24, 6 : 155, ch. 104, 2 : 175, chh. 7, 2 : 197, do. 241, 2. अङ्गुरी, A., 197, ch. 241, 2.

अङ्गुर, अङ्गुर,—अङ्गुरे, BA., 45, ch. 136, 4.

अङ्गुरे, LN., 313, chh. 21, 4.

अङ्गुरे, UT., 377, ch. 119, 4.

अङ्गुस, BA., 69, ch. 211, 3 : 87, do. 266, 2 : AR., 233, ch. 20, 7 : UT., 333, chh. 5, 15.

अङ्ग, BA., 4, ch. 12, 6 : 76, do. 232, 2 : 79, ch. 243, 4 : 81, so. 24, 2 : 84, ch. 258, 3 : 89, do. 272, 2 : 102, ch. 314, 7 : 104, ch. 318, 4, 7 : 106, ch. 324, 3 : 111, chh. 56, 1 : A., 125, ch. 8, 4 : 156, ch. 108, 4 : 158, ch. 114, 6 : 181, ch. 190, 1 : 190, ch. 217, 4 : 193, ch. 226, 8 : 208, ch. 274, 5 : 212, ch. 289, 5 : 217, do. 303, 2 : AR., 234, ch. 23, 3 : 237, chh. 9, 12 : SU., 263, ch. 24, 9 : 267, ch. 35, 6 : 272, ch. 52, 3 : LN., 281, do. 15, 2 : ch. 16, 1 : 317, chh. 31, 4 : UT., 332, ch. 12, 8 : do. 12, 2 : 333, chh. 4, 7 : 355, ch. 76, 5. अङ्गुरागौ, BA., 84, ch. 257, 2.

अङ्गा, BA., 96, ch. 293, 4 : 105, ch. 322, 1 : A., 135, ch. 40, 1 : SU., 262, ch. 19, 6.

अङ्गद, KI., 247, do. 11, 2 : chh. 1, 8 : 248, ch. 12, 9 : 251, do. 22, 2 : ch. 23, 1 : 252, ch. 26, 3, 6, 7 : 253, ch. 27, 8 : 254, ch. 30, 1 : SU., 265, ch. 28, 7 : 270, do. 44, 2 : 273, do. 54, 1 : LN., 230,



ch. 12, 7 : 282, ch. 18, 5, 9, 13; so. 3, 1 : 283, ch. 19, 4 : 21, 3, 4, 5, 7 : 284, ch. 23, 1 : 285, ch. 24, 3 : 26, 1 : 286, ch. 29, 5 : 287, ch. 32, 6 : 288, do. 32, 4 : 290, ch. 36, 4 : 292, ch. 42, 2 : do. 42, 1 : 293, ch. 44, 7 : 45, 3 : 46, 1, 6 : 294, ch. 49, 2 : 302, ch. 70, 8 : 303, do. 72, 2 : 304, ch. 73, 6 : do. 73, 2 : 306, do. 77, 5 : ch. 79, 6 : 308, ch. 82, 4, 8 : 313, ch. 94, 8 : chh. 21, 3 : 318, ch. 103, 2 : 324, do. 115, 3 : 325, ch. 116, 10 : UT., 329, ch. 5, 2 : 331, ch. 9, 1 : 335, ch. 18, 8 : do. 18, 3 : 336, ch. 20, 2, 10. ^२हुल, KI., 252, ch. 26, 11. ^३पन, LN., 289, ch. 34, 13. ^४चन, UT., 336, do. 19, 1. ^५हृदादि, BA., 8, ch. 22, 19 : KI., 250, do. 20, 1 : LN., 295, do. 51, 1 : 299, do. 62, 1 : 303, ch. 72, 6.

^६हृदादि, LN., 290, ch. 37, 3.

^७हृन, LN., 309, chh. 13, 4 : 317, chh. 31, 4 : UT., 333, chh. 4, 7.

^८हृनीकार, BA., 63, do. 193, 1.

^९हृनीकारा, BA., 32, ch. 98, 4 : AR., 240, ch. 36, 6.

^{१०}हृल, UT., 356, do. 79, 2.

^{११}हृलि, BA., 41, ch. 124, 3.

✓ ^{१२}अंच, — ^{१३}चंचे, BA., 120, ch. 361, 2.

^{१४}अचचल, BA., 79, ch. 242, 4.

^{१५}अचमव, LN., 301, ch. 68, 8.

^{१६}अचर, BA., 30, do. 94, 1 : 38, ch. 115, 8 : 66, do. 202, 2 : A., 164, ch. 134, 2 : 194, ch. 229, 8 : 219, ch. 309, 6.

^{१७}अचरज, BA., 39, do. 118, 1 : 43, ch. 131, 8 : 44, ch. 134, 4 : 58, ch. 176, 2 : A., 134, ch. 38, 1 : 181, ch. 188, 1 : 185, ch. 200, 2 : 189, ch. 215, 8.

^{१८}अचल, BA., 2, ch. 2, 11 : 11, ch. 30, 5 : 13, ch. 39, 10 : 25, ch. 77, 4 : 31, do. 95, 2 : 52, ch. 157, 6 : A., 132, ch. 29, 9 : 144, ch. 68, 8 : 162, ch. 128, 4 : 207, ch. 271, 6 : 208, ch. 274, 6 : 220, ch. 313, 6 : AR., 225, ch. 7, 15 : 242, ch. 40, 7 : KI., 247, ch. 10, 2 : 248, ch. 14, 8 : SU., 263, ch. 23, 1 : LN., 279, do. 8, 2 : 306, ch. 77, 9 : ch. 79, 4 : UT., 330, ch. 8, 2 : 354, ch. 73, 5 : 359, do. 85, 4 : 361, ch. 90, 3.

✓ ^{१९}अंचव, — ^{२०}चंचव A., 157, ch. 111, 1.

^{२१}चंचवत, A., 192, ch. 222, 7.

✓ ^{२२}अंचवाव, — ^{२३}चंचवाव, BA., 35, chh. 13, 4.

^{२४}अचारा, BA., 64, chh. 18, 3 : UT., 359, ch. 87, 1 : 364, ch. 97, 10 : 373, ch. 114, 10. Cf. ^{२५}आचार.

^{२६}आचार, BA., 108, ch. 329, 8.

^{२७}अचेत, BA., 13, do. 37, 2 : 53, do. 161, 2 : 761, do. 187, 1 : A., 147, do. 77, 2 : LN., 316, chh. 26, 10. ^{२८}अचेता, A., 218, ch. 308, 7.

^{२९}अच्छ, LN., 289, ch. 35, 5. ^{३०}कुमारा, SU., 262, ch. 18, 7.

^{३१}अच्छत, BA., 99, ch. 303, 16 : 117, ch. 351, 5. Cf. ^{३२}अचत.

^{३३}अच्छर, BA., 49, do. 148, 1.

^{३४}अछत, BA., 2, do. 2, 2 : 10, ch. 27, 7 : 92, ch. 282, 5 : 94, do. 287, 2 : A., 123, do. 2, 2 : 124, ch. 5, 3 : 204, do. 263, 2 : UT., 360, ch. 88, 17. Cf. ^{३५}अचत.

^{३६}अकृय, BA., 18, ch. 55, 5. ^{३७}कट, A., 154, ch. 102, 7 :

^{३८}अक्रीमा, BA., 93, ch. 282, 8.

^{३९}अज, BA., 6, ch. 18, 3 : 20 do. 61, 1 : 32, ch. 99, 3 : 100, 7 : 39, ch. 116, 8 : 41, ch. 123, 10 : 48, ch. 147, 10 : 65, do. 197, 2 : 69, do. 210, 2 : 71, do. 217, 1 : 73, chh. 31, 2 : AR., 224, ch. 3, 24 : 236, ch. 62, 17 : 237, chh. 9, 9 : KI., 252, do. 25, 2 : ch. 26, 12 : SU., 263, ch. 23, 8 : 268, ch. 36, 10 : 39, 2 : LN., 281, do. 16, 1 : 318, ch. 102, 2 : 320, ch. 107, 6 : 321, chh. 36, 7 : UT., 329, ch. 6, 6 : 333, chh. 5, 13 : 335, ch. 16, 9 : 336, do. 26, 1 : 340, ch. 31, 9 : 341, ch. 35, 4 : 342, ch. 36, 7 : 354, ch. 72, 3 : 359, do. 85, 2 : 366, ch. 103, 4 : 367, ch. 104, 7 : 370, ch. 108, 8 : 377 ch. 119, 12. ^{४०}आमा, LN., 281, ch. 16, 1. ^{४१}आजादि, BA., 21, do. 64, 2. ^{४२}आजादिदेवसेवित AR., 222, chh. 1, 9.

^{४३}आजं, AR., 237, chh. 9, 5 : LN., 321, chh. 36, 9 : UT., 368, chh. 11, 9. ^{४४}आजमदेवतदुमवगम्य, UT., 334, chh. 5, 21.

^{४५}आजदि, UT., 377, do. 119, 3.

^{४६}आजा, BA., 35, ch. 106, 3.

^{४७}अजगव, BA., 93, do. 283, 2.

^{४८}अजगर, UT., 367, ch. 104, 7.

^{४९}अजय, BA., 57, ch. 174, 5 : 62, ch. 191, 2 : 76, ch. 233, 4 : SU., 260, ch. 13, 3 : LN., 303, ch. 72, 2 : 304, ch. 73, 14 : 306, do. 77, 1 : 321, ch. 109, 3. ^{५०}आजे, UT., 334, tot. 1, 17.

^{५१}अजर, BA., 29, ch. 92, 7 : SU., 261, ch. 17, 3 : LN., 310, ch. 86, 4.

^{५२}अजस, BA., 84, ch. 257, 3 : A., 133, ch. 33, 6 : do. 33, 2 : 136, ch. 43, 5 : 45, 1 : 183, do. 210, 2 : 175, ch. 168, 8 : UT., 370, ch. 109, 7. ^{५३}अजभाजव, A., 166, ch. 139, 5. ^{५४}अजारी, A., 127, do. 13, 2.



अजसी, LN., 287, ch. 31, 2.

अजहिं, see अज.

अजङ्ग, अजङ्ग, अजङ्ग, see अज.

अजाचक, UT., 332, ch. 13, 7.

अजान, BA., 91, do. 277, 2 : A., 185, ch. 199, 7.

अजाना, BA., 93, ch. 285, 2 : UT., 359, ch. 87, 5.

अजानी, BA., 42, ch. 127, 4 : A., 185, ch. 199, 6.

अजामिल, BA., 11, ch. 30, 7 : UT., 380, chh. 12, 2.

अजित, KI., 252, ch. 26, 12 : SU., 268, ch. 39, 2 :
LN., 296, ch. 54, 5 : 320, ch. 107, 6.

अजिन,—अचन, A., 186, do. 203, 1.

अजिर, BA., 38, ch. 113, 6 : 70, ch. 215, 5 : UT., 339,
chh. 6, 8 : 355, do. 75, 2 ; ch. 76, 4.

अजीता, UT., 354, ch. 72, 5.

अजे, see अजय.

अजोधा, UT., 339, ch. 28, 2.

अञ्ज, for words commencing thus, see under
अञ्ज.

अञ्जल, BA., 104, chh. 34, 3 : 119, ch. 357, 3 :
A., 204, ch. 263, 5 : LN., 278, ch. 7, 4. अञ्जल,
UT., 374, ch. 115, 8.

अञ्जन, BA., 2, ch. 2, 1.

अञ्जलि, BA., 110, chh. 52, 4 : A., 204, ch. 263, 5.
अञ्जल, BA., 3, do. 3, 2.

✓ अटक,—अटकि, A., 165, ch. 138, 6.

अटन, A., 206, ch. 269, 7 : 216, ch. 299, 3.

अटन्द्, see अटा.

अटपट,—अटपटि, BA., 46, ch. 141, 6.

अटपटे, A., 153, so. 4, 1.

अटा,—अटन्द्, BA., 117, ch. 352, 4.

अटारी, BA., 74, ch. 225, 2 : UT., 339, ch. 28, 3.

अटारिन, BA., 101, ch. 308, 4.

अटारिन्द्, UT., 329, do. 4, 3 : 331, do. 9, 4.

अट्टहास, SU., 264, do. 25, 2 : LN., 291, ch. 39, 4 :
302, do. 69, 2.

अट्टाई, A., 206, ch. 267, 6 : 216, ch. 300, 8.

अट्ट, A., 169, ch. 150, 1 : 208, ch. 276, 3. अट्टाह,
UT., 357, do. 80, 4 : 362, ch. 92, 8. अट्टोह,

SU., 262, ch. 21, 6 : UT., 357, ch. 81, 5. अट्टाहा,
UT., 356, ch. 80, 3.

अट्ट, A., 125, ch. 8, 8.

अतनु, BA., 84, ch. 257, 5.

अतर्क, BA., 42, ch. 128, 3.

अति, BA., 2, do. 2, 1 : 3, ch. 6, 2 : 4, ch. 12, 7 : 5,
ch. 12, 11 ; 14, 1 : 6, do. 14, 1 ; 15, 1 ; 16, 2 ;
ch. 17, 6, 12 : 7, do. 18, 1 ; 19, 3 : 8, ch. 22, 1 : 12,
ch. 34, 1 : 13, do. 37, 2 : 14, ch. 44, 2 : 16,
ch. 47, 3, 6, 8 ; do. 47, 2 : 17, ch. 55, 1 : 18,
ch. 55, 6 ; 56, 5, 6 ; 58, 4 : 19, do. 60, 1 ; ch. 61,
1 ; so. 5, 1 : 20, ch. 62, 9 ; 63, 2 : 21, do. 63, 1 ;
ch. 64, 2 ; 65, 5 : 23, ch. 70, 7 : 24, ch. 73, 8 : 27,
ch. 84, 2 ; 86, 8 : 28, ch. 88, 5 ; ch. 90, 2 : 30,
ch. 93, 7, 8 : 31, ch. 96, 2 ; chh. 6, 3 : 32,
ch. 98, 2 : 33, ch. 102, 4, 8, 10 ; chh. 7, 1 ;
so. 9, 2 : 34, ch. 103, 3 ; 104, 5 : 35, ch. 107,
2 ; chh. 13, 2 : 36, ch. 108, 3 : 37, ch. 110, 6 ;
do. 110, 1 ; 111, 2 ; ch. 112, 1 : 38, ch. 113, 3 ;
114, 4 ; 115, 3 : 39, do. 116, 2 ; ch. 117, 3 ;
118, 3 ; 119, 3 : 40, ch. 122, 5 : 42, ch. 126,
5 : 44, ch. 132, 1, 2 : 7 ; 133, 1 ; 134, 6 :
45, ch. 135, 8 : 46, ch. 139, 1, 5 ; 140, 6 ; 141, 5 :
47, ch. 142, 5, 8 ; 143, 6 ; 144, 3 : 48, ch. 145,
2 ; 146, 2 : 49, ch. 148, 10 ; do. 148, 2 : 51,
do. 153, 1 ; ch. 154, 4 ; 155, 4 : 52, ch. 156,
1 ; do. 157, 2 ; 53, ch. 161, 6, 8 ; 162, 3 ;
54, ch. 163, 4 : 55, ch. 167, 4, 8 ; 168, 4 ;
so. 20, 2 : 56, ch. 170, 8 ; ch. 171, 2 : 57,
ch. 173, 1 ; ch. 174, 2, 4, 5 : 58, ch. 175, 6 ;
176, 2 ; 178, 4 : 59, do. 178, 2 : 60, ch. 182, 5,
8 ; do. 182, 1 : 61, do. 188, 1 : 62, do. 191,
2 ; ch. 192, 1 : 63, ch. 193, 9 : 64, so. 21, 2 : 65,
chh. 21, 3 : 66, ch. 201, 7 ; 203, 2 : 67, chh. 27,
2 : 68, ch. 207, 7 ; 208, 3 : 69, ch. 211, 5, 7, 9 :
70, ch. 214, 3 ; 215, 1 : 71, ch. 216, 1, 7 ; 218,
3 : 72, ch. 219, 3, 4 ; do. 219, 2 ; ch. 220, 1, 6,
9 : 73, chh. 28, 3 ; 29, 2 ; 30, 1 ; 31, 4 : 74,
ch. 225, 7 : 75, ch. 228, 5 : 76, ch. 231, 2, 5 :
77, ch. 234, 8 ; 235, 1 ; 236, 2 ; do. 236, 2 : 78,
do. 237, 1 : 79, ch. 241, 3, 7 : 80, ch. 246, 4 : 84,
ch. 257, 5 : 86, do. 261, 1 ; ch. 264, 5 : 87,
ch. 267, 3, 8 : 88, ch. 268, 8, 271, 5 : 89, ch. 272,
3 : 90, ch. 273, 8 : 91, do. 277, 1 ; ch. 278, 3,
5 : 92, ch. 280, 6 ; do. 280, 2 : 94, ch. 286, 3, 5 ;
287, 1 : 95, ch. 291, 2, 7 : 96, ch. 293, 3 ; 294,
1 : 97, do. 295, 2 ; ch. 298, 8 : 98, ch. 302, 1 :
99, ch. 303, 4, 5 ; 304, 8 : 101, ch. 308, 5, 8 :
102, ch. 313, 2, 7 ; 314, 4 : 104, ch. 319, 6 : 105,
ch. 323, 2 ; chh. 35, 1 : 106, chh. 36, 1 : 107,
ch. 326, 1 ; 327, 7 : 108, do. 329, 1 : 111, chh. 57,

2 : 112, ch. 335, 1 : 114, ch. 342, 1, 3, 8 : 116, do. 345, 2 : 117, ch. 351, 2 : 119, ch. 359, 1 : A., 124, do. 3, 2 ; ch. 5, 6 : 125, ch. 3, 6 ; 9, 3 : 127, ch. 15, 3 : 130, ch. 25, 7 : 132, do. 30, 2 ; ch. 30, 8 : 133, ch. 33, 4 : 135, ch. 41, 1 : 136, ch. 45, 7 : 138, ch. 50, 15 : 139, do. 51, 1 ; 52, 3, 5 : 140, ch. 57, 1, 8 : 142, ch. 62, 2 : 144, do. 68, 2 ; ch. 69, 2 : 146, ch. 75, 2 ; do. 75, 2 ; ch. 76, 3 : 147, ch. 79, 3, 4 : 148, do. 80, 1 : 149, ch. 84, 1 : 150, ch. 88, 3 : 151, ch. 92, 5 ; 97, 4 : 153, ch. 98, 15 : 154, ch. 102 : 4 : 155, ch. 103, 4 ; do. 103, 1 ; ch. 104, 3 : 156, ch. 107, 3 : 157, ch. 110, 4 ; 111, 2 ; 112, 4 : 158, ch. 113, 6 ; do. 113, 1 ; ch. 115, 1 : 159, ch. 118, 3 : 163, ch. 30, 5 : 165, ch. 136, 2 : 167, ch. 143, 1 : 169, do. 147, 1 : 171, ch. 153, 7 : 172, ch. 159, 1 : 180, ch. 184, 6 ; 187, 1 : 182, do. 191, 2 ; 193, 2 : 185, do. 199, 1 ; ch. 200, 4 ; 201, 3 : 190, ch. 218, 11 : 191, do. 221, 1 : 192, ch. 224, 3 : 193, do. 227, 1 : 196, ch. 236, 3, 5 ; do. 237, 1 ; ch. 238, 4, 6 : 197, ch. 241, 7 ; 242, 3 : 198, ch. 242, 9 : 201, ch. 253, 1 : 202, do. 256, 1 : 206, ch. 268, 3 : 207, ch. 271, 1 : 208, do. 274, 1 : 209, ch. 279, 7 : 210, ch. 283, 2 : 211, ch. 286, 6 ; 212, ch. 289, 8 : 214, ch. 294, 6 : 215, ch. 297, 4 : 298, 6, 7 : 217, ch. 302, 6 : AR., 221, do. 1, 1 ; ch. 1, 2 : 222, ch. 2, 14 : 223, ch. 3, 8 : 224, ch. 4, 2 ; do. 4, 2 : 225, ch. 6, 6 : 226, ch. 8, 14 : 227 ; ch. 9, 10 : 228, ch. 11, 2, 5 ; ch. 13, 6 : 229, ch. 13, 8, 9 ; ch. 14, 1 ; do. 14, 1 : 230, ch. 15, 8, 23 : 231, chh. 7, 13, 15 : 232, do. 18, 2 : 233, ch. 20, 6 ; do. 20, 2 ; ch. 21, 8 ; 22, 8 : 234, ch. 23, 2, 4 ; 24, 3 : 235, ch. 25, 17 : 236, ch. 26, 16 ; 27, 2 : 237, ch. 28, 1 : 238, do. 29, 1 ; ch. 30, 1, 3 : 239, do. 33, 1 : 240, do. 34, 3 ; ch. 36, 1 : 241, do. 37, 4 ; ch. 38, 1 ; do. 38, 2 : KI., 243, ch. 1, 3 : 245, ch. 5, 6 ; 6, 11 : 246, ch. 8, 2 : 247, ch. 10, 1 ; 11, 4 ; ch. 1, 3 : 248, ch. 12, 4 ; 13, 1, 6 : 249, ch. 17, 5 : 250, ch. 20, 2 ; 21, 3 : 252, ch. 16, 13 : 253, ch. 28, 4 ; 29, 3, 5 : SU., 255, ch. 1, 1 : 256, ch. 2, 10 ; 3, 10, 11 ; chh. 1, 1, 7 : 257, do. 3, 2 ; ch. 5, 4, 6 : 258, ch. 6, 7 : 259, do. 9, 2 : 260, ch. 13, 1 ; 14, 1 : 261, ch. 16, 6, 8 : 262, ch. 19, 5 ; 20, 6 ; 21, 2 : 263, ch. 22, 9 ; 24, 1 : 265, ch. 28, 5 ; 29, 3 ; 30, 7 : 266, ch. 31, 9 ; 32, 8 ; 33, 3, 5 ; 34, 3 : 267, ch. 36, 6 : 268, ch. 37, 2 : 269, ch. 40, 1 : 270, ch. 45, 6 : 271, ch. 47, 7 ; do. 47, 1 : 272, ch. 50, 6 ; 51, 2 ; 52, 1 : 273, ch. 53, 4, 8 : 274, ch. 57, 5 ; ch. 58, 3 : 275, do. 59, 1 : LN., 276, ch. 1, 4 : 277, do. 2, 1 ; ch. 3, 2 ; ch. 5, 1 : 278, do. 5, 1 ; ch. 7, 3 : 279, do. 9, 2 ; ch. 10, 7 : 280, ch. 12, 1, 2 ; 13, 9 : 281, ch. 17, 4 : 282, ch. 18, 9 : 283, ch. 19, 7 : 284, ch. 23, 3, 4, 9 : 285, do. 24, 1 : 286, ch. 27, 6 ;

do. 28, 2 : 287, ch. 31, 2 ; 32, 5, 8 : 289, ch. 34, 3 : 290, ch. 36, 4 ; 37, 2, 4, 5 : 291, ch. 38, 9 ; 39, 1 ; 40, 4, 6 ; chh. 1, 3 : 292, ch. 42, 5 : 293, ch. 45, 11 ; 47, 5, 6 : 294, ch. 49, 6 ; 50, 2 : 295, ch. 53, 2 : 296, ch. 54, 6 ; do. 55, 1 : 297, do. 57, 1 ; ch. 58, 2 : 298, ch. 59, 9, 19, 26 : 299, ch. 62, 10 : 300, ch. 63, 7 ; 66, 2, 5 : 301, do. 67, 1 : 302, ch. 69, 2, 10 : 303, ch. 71, 4 ; 72, 1, 8 : 305, ch. 76, 5 ; chh. 4, 3 : 306, ch. 79, 4, 5 : 307, ch. 81, 8 : 308, do. 81, 2 ; ch. 83, 1 : 309, ch. 84, 1 : 310, ch. 86, 1 ; do. 86, 2 ; chh. 14, 1 : 311, ch. 89, 2, 13 ; chh. 16, 2 : 312, ch. 91, 1 ; chh. 19, 3 : 313, chh. 21, 3 : 314, do. 95, 2 : 315, ch. 97, 2, 5 ; chh. 24, 3 ; 25, 2 : 316, ch. 99, 9 ; chh. 28, 1, 2 : 317, chh. 31, 5, 7 : 319, chh. 34, 1 : 320, ch. 107, 9 ; chh. 35, 2, 7 : 321, do. 108, 1 : ch. 109, 1, 4 : 322, ch. 111, 3 ; chh. 37, 9, 11 : 324, ch. 116, 4, 6 : 325, ch. 117, 9 : UT., 327, do. 1, 1, 8 ; ch. 2, 6 : 328, ch. 3, 1 ; chh. 1, 2 : 329, do. 4, 2 ; ch. 4, 9 ; do. 5, 4 ; ch. 5, 7 ; ch. 6 ; 3 : 330, ch. 8, 1 ; chh. 2, 2 ; 3, 3 : 331, ch. 8, 8 ; 9, 3 : 332, ch. 11, 6 ; 12, 1 : 333, do. 13, 5 : 334, tot. 1, 11 : 335, ch. 17, 2, 4, 5 ; 18, 2 ; do. 18, 4 : 336, ch. 20, 6 ; do. 20, 5 : 338, ch. 24, 10 ; 26, 17 ; 27, 6 : 339, ch. 28, 4 : 340, ch. 32, 1 : 341, ch. 35, 3 ; 36, 1 : 342, do. 36, 2 : 343, ch. 40, 3 ; 41, 4 : 344, ch. 43, 2 : 345, ch. 49, 2 : 346, ch. 49, 6 ; 51, 1 : 347, ch. 53, 8 ; do. 54, 1 : 348, ch. 56, 2 ; ch. 57, 3, 5 : 349, ch. 60, 4 : 350, ch. 62, 8 : 351, ch. 64, 7 ; 65, 3, 17 : 352, ch. 69, 9 ; so. 2, 3 : 353, ch. 69, 11, 12, 13 ; do. 69, 2, 4 : 354, do. 73, 3 ; ch. 74, 7 : 357, ch. 80, 4 ; do. 81, 1 : 358, ch. 83, 6 ; do. 83, 3 ; ch. 85, 5 : 359, ch. 86, 10 ; 88, 2 : 360, ch. 88, 6 : 361, do. 89, 3 ; ch. 91, 2 ; chh. 9, 2 : 362, ch. 93, 2 ; so. 8, 1 ; 9, 2 : 366, ch. 101, 7 ; so. 11, 2 : 367, ch. 103, 8 ; do. 103, 4 ; 104, 2 : 369, ch. 107, 13 ; do. 107, 4 : 370, ch. 108, 16 : 371, ch. 110, 5, 8 : 372, ch. 111, 16 : 373, ch. 113, 5 : 374, do. 115, 2 ; ch. 116, 3 : 376, ch. 118, 8 ; ch. 118, 35, 36 : 377, ch. 120, 4 : 378, ch. 120, 5 ; do. 120, 1 : 379, ch. 125, 6 : 380, ch. 126, 7 ; chh. 12, 6. ^१चक्ररागे, A., 149, ch. 86, 3. ^२कम्पितगान्ता, LN., 312, ch. 92, 3. ^३कार्त्त, LN., 281, ch. 14, 5. ^४क्रिपाल, UT., 361, chh. 9, 4 : 367, ch. 104, 2. ^५गवै, LN., 305, chh. 4, 1. ^६घोरा, LN., 279, ch. 11, 4. ^७हुसरं, UT., 377, slo. 5, 2. ^८नयनिपुन, SU., 271, ch. 46, 6. ^९निकट-निवासी, UT., 348, ch. 56, 3. ^{१०}नैतिनिकेता, UT., 366, ch. 102, 5. ^{११}पावन, UT., 339, ch. 29, 5. ^{१२}पावन-पावन, A., 164, ch. 134, 3. ^{१३}प्रिय, UT., 359, ch. 86, 6. ^{१४}प्रौत्ती, LN., 279, ch. 10, 10. ^{१५}पुन, SU., 257, ch. 4, 8. ^{१६}बल, BA., 60, ch. 185, 3 : SU., 256, chh. 1, 4, LN., 278, ch. 7, 7 : 322, chh. 37, 7. ^{१७}बिचिच, LN., 279, ch. 11, 7. ^{१८}रनघोरा, KI., 245,



ch. 7, 11. ^०चरित्र, LN., 320, do. 107, 2. ^०चनेहबच, BA., 114, ch. 340, 6. ^०चरित्रपा, see चरित्रचरित्रपा.
^०चरित्रपा, UT., 380 ch. 126, 4.

चरित्र, A., 123, ch. 3, 2.

चरित्राय, BA., 60, do. 185, 1: LN., 298, ch. 59, 29.
चरित्रपा, LN., 293, ch. 45, 10.

चरित्रि, BA., 13, ch. 40, 3: A., 160, ch. 121, 3:
*A., 186, ch. 206, 2: 186, do. 204, 1: 206, do. 268,
2. ^०चित्रमल्ल, A., 174, ch. 166, 5.

चरित्रस्य, BA., 9, ch. 22, 25: 64, ch. 197, 12: 73,
chh. 28, 4: 79, ch. 243, 6: 85, ch. 260, 5: A., 213,
ch. 290, 12: AR., 224, ch. 3, 27: 225, ch. 7,
14: 228, ch. 12, 5: 238, ch. 31, 7: KI., 244,
ch. 4, 6: 247, ch. 9, 9: 250, ch. 21, 2: 251,
ch. 24, 3: SU., 261, ch. 17, 7: 271, ch. 49, 1:
LN., 294, ch. 49, 4: 303, ch. 72, 6: 308, ch. 83, 6:
324, ch. 116, 1: UT., 344, ch. 43, 6: 355,
do. 75, 3.

चरित्रा, A., 194, ch. 229, 5.

चरित्रल, BA., 52, ch. 157, 6: KI., 289, ch. 35, 10:
290, ch. 37, 6: UT., 341, ch. 34, 2. ^०चल,
BA., 60 do. 183, 2: 98, ch. 301, 3: SU., 267,
do. 34, 2: KI., 282, ch. 18, 4: LN., 289, ch. 35,
8: 301, chh. 3, 1: 307, chh. 8, 2. ^०चलचरित्र,
KI., 243, ch. 1, 2.

चरित्रलित, BA., 84, ch. 258, 2: A., 186, ch. 206, 2:
SU., 262, ch. 19, 3: LN., 322, chh. 38, 3. ^०चल,
BA., 66, ch. 200, 3: 72, ch. 227, 8: AR., 222,
ch. 2, 12: 239, ch. 32, 1: SU., 273, ch. 55, 2.
^०चल, LN., 322, chh. 38, 3. ^०चलप्रताप, AR., 232,
ch. 18, 7: UT., 378, ch. 121, 2. ^०चलचरित्र, SU., 262,
ch. 21, 9. ^०चली, LN., 304, ch. 75, 8. ^०चलप्रताप,
AR., 226, ch. 8, 15.

चरित्रि, A., 162, ch. 127, 7: 215, do. 297, 1: ch. 298,
3: do. 298, 2: AR., 222, ch. 2, 18, 19: UT., 351,
ch. 66, 8. ^०चरित्रासन, A., 215, ch. 298, 1. ^०चरित्र,
A., 215, ch. 296, 5. ^०चरित्रासन, A., 216, ch. 299,
2. ^०चरित्र, A., 162, ch. 127, 5. ^०चरित्रि, A., 215,
ch. 298, 2.

✓ चरित्र, — चरित्रि, A., 185, ch. 201, 2.

चरित्रे, A., 169, ch. 150, 6.

चरित्रे, A., 169, ch. 148, 3.

चरित्र, A., 214, ch. 293, 7.

चरित्रा, BA., 5, ch. 12, 11: 56, ch. 170, 3: UT., 379,
do. 125, 1.

चरित्राई, A., 126, ch. 12, 3.

चरित्र, LN., 293, ch. 46, 7. See चरित्र.

चरित्र, UT., 354, ch. 72, 5.

चरित्रा, LN., 281, ch. 17, 3.

चरित्रि, BA., 13, ch. 39, 14: 43, ch. 130, 3: 65,
ch. 199, 3.

चरित्र, A., 177, ch. 174, 7.

चरित्र, see चरित्र.

चरित्र, BA., 51, ch. 154, 8: AR., 241, ch. 37, 5.

चरित्रा, A., 220, ch. 313, 6.

चरित्र, BA., 17, ch. 52, 2: 67, chh. 20, 3: 70, do. 213,
1: A., 210, ch. 283, 3: AR., 235, ch. 25, 22:
UT., 357, do. 80, 2. ^०चरित्र, BA., 65, chh. 20,
3. ^०चरित्र, BA., 67, chh. 24, 2. See चरित्र.

चरित्र, BA., 66, do. 201, 1.

चरित्र, UT., 334, chh. 5, 21: 370, ch. 103, 3.

चरित्र, — ^०चरित्र, LN., 281, ch. 16, 8. ^०चरित्र, UT., 367,
ch. 104, 8.

चरित्र, BA., 54, ch. 166, 4.

चरित्र, BA., 9, ch. 22, 20: 40, do. 122, 1: 43, ch. 128,
6: A., 166, ch. 139, 4: 176, do. 171, 2: 185,
ch. 199, 7: 191, do. 219, 2: AR., 223, ch. 3,
15: 235, ch. 25, 8: 237, ch. 28, 2: 238, ch. 30, 2,
3: KI., 247, ch. 9, 10: 11, 4: SU., 258, do. 7, 1:
ch. 9, 9: 263, ch. 24, 3: LN., 285, ch. 24, 11: 26,
1: 287, ch. 30, 6: 31, 7: 288, so. 4, 4: 302,
do. 68, 1: 303, ch. 71, 5: 315, ch. 97, 8: 320,
ch. 107, 10: 326, chh. 40, 5: UT., 327, ch. 2, 8:
343, do. 41, 1: 366, ch. 103, 6: 367, ch. 103, 13:
104, 1: 376, ch. 118, 20. ^०चरित्र, SU., 271, ch. 47.
7. चरित्रासन, UT., 367, ch. 104, 8.

चरित्राई, A., 186, ch. 203, 2: UT., 343, ch. 42, 1.

चरित्रारे, SU., 261, ch. 18, 6.

चरित्रा, AR., 236, ch. 27, 6.

चरित्र, BA., 47, ch. 143, 2: 50, ch. 152, 2: 69, ch. 211,
8: 83, ch. 254, 4: A., 135, ch. 40, 1: 166, ch. 140,
4: LN., 281, ch. 16, 5: 287, ch. 31, 6: UT., 355,
ch. 77, 3. ^०चरित्र, A., 128, do. 17, 1.

चरित्र, AR., 238, chh. 10, 3: UT., 366, ch. 101, 6,
^०चरित्र, UT., 363, do. 93, 4.

चरित्र, A., 167, ch. 144, 1: 217, ch. 304, 2: LN., 286,
do. 118, 4: UT., 365, ch. 100, 5: 373, ch. 114, 15.



अधारा BA., 10, ch. 26, 7 : A., 130, ch. 24, 2 :
SU., 272, ch. 51, 4 : LN., 298, ch. 59, 14 : UT., 327,
ch. 2, 1.

अधिकारी, see अधिपति.

अधिक, BA., 6, ch. 17, 8 : 22, do. 66, 2 ; 68, 1 : 34,
ch. 104, 7 : 38, ch. 115, 5 : 45, do. 136, 2 : 55,
ch. 166, 7 : 60, ch. 182, 8 ; do. 184, 2 ; ch. 185,
6 : 69, ch. 210, 6 : 75, ch. 229, 5 : 78, ch. 240,
6 : 80, ch. 244, 6 : 85, do. 260, 2 : 95, ch. 292,
1 : 97, ch. 299, 1 : 98, ch. 302, 6 : 121, ch. 365,
8 ; do. 365, 2 : A., 127, ch. 16, 8 : 141, ch. 60,
5 : 161, ch. 124, 8 : 185, ch. 200, 7 ; 201, 8 :
195, do. 234, 1 : 199, ch. 245, 5 ; 246, 8 : 200,
ch. 250, 4 : 201, ch. 254, 7 : 206, ch. 268, 4 :
AR., 238, ch. 31, 3 ; 241, ch. 37, 7 : 242,
ch. 41, 1 : KI., 254, so. 1, 1 : SU., 267, ch. 36, 4 :
LN., 305, ch. 77, 2 : UT., 331, ch. 9, 8 : 335,
ch. 17, 8 : 357, ch. 80, 4 : 358, ch. 84, 3 : 359,
86, 4 : 373, ch. 114, 6 : 375, ch. 117, 16. रं,
BA., 53, ch. 161, 1.

अधिका, AR., 241, ch. 37, 8.

अधिकाइ, BA., 34, do. 102, 2.

अधिकाइ, BA., 6, ch. 16, 2 : 22, ch. 68, 4 : 34,
ch. 103, 1 : 45, ch. 136, 7 : 46, ch. 141, 1 : 53,
ch. 160, 7 : 57, ch. 174, 2 : 60, ch. 185, 2 : 100,
ch. 306, 7 : 113, ch. 338, 3 : A., 182, ch. 192, 2 :
188, ch. 211, 2 : 212, ch. 289, 5 : 213, ch. 291, 8 :
KI., 251, ch. 22, 4 : SU., 256, ch. 3, 9 : 268, ch. 37,
LN., 296, ch. 56, 6 : UT., 338, ch. 26, 1 : 341,
ch. 34, 1 : 342, ch. 38, 3 : 362, ch. 93, 7 : 366,
ch. 102, 8 : 369, ch. 107, 16 : 379, ch. 125, 2.

अधिका(य),—अधिकाति, BA., 121, do. 365, 2.

अधिकान, A., 138, do. 50, 2.

अधिकार, BA., 23, ch. 70, 7.

अधिकारी, BA., 12, ch. 37, 4 : 15, ch. 47, 2 : 19,
ch. 59, 4 : 39, ch. 118, 1, 2 : 63, ch. 195, 10 :
122, chh. 62, 1 : A., 144, ch. 70, 6 ; 71, 2 : 161,
ch. 122, 13 : 164, ch. 134, 2 : SU., 275, ch. 59, 6 :
LN., 320, ch. 107, 11 : UT., 337, ch. 22, 4 : 344,
ch. 43, 8 : 370, ch. 108, 2 : 379, ch. 125, 6, 7.

अधिप, BA., 43, ch. 130, 7.

अधियारा,—अधियारी, AR., 241, ch. 39, 7.

अधियारे, A., 167, ch. 142, 5.

अधियारा, BA., 54, ch. 163, 8 : LN., 293, ch. 45,
11 : 295, ch. 51, 4.

अधियारी, BA., 68, ch. 207, 5 : A., 148, ch. 81, 5 :
SU., 271, ch. 47, 3.

अधीन, A., 201, ch. 253, 5. Cf. अधीन.

अधीन, BA., 52, ch. 156, 6.

अधीनी, BA., 96, ch. 294, 7.

अधीर, A., 180, do. 184, 2 : UT., 355, do. 74, 1.

अधीर, BA., 73, chh. 28, 3 : A., 144, ch. 69, 2 :
194, ch. 231, 8 : LN., 305, ch. 77, 1.

अनअधिकारी, BA., 39, ch. 118, 1.

अनअहिवात, A., 130, ch. 26, 7.

अनइच्छित, UT., 374, ch. 116, 4.

अनइस, A., 171, ch. 157, 6.

अनकृतुहिं, see अनरितुहिं.

अनख, BA., 11, ch. 32, 1 : 61, ch. 187, 11 :
AR., 236, ch. 26, 15.

अनघ, BA., 10, ch. 26, 6 : 42, so. 12, 2 : AR., 242,
ch. 40, 7 : LN., 320, ch. 107, 6 : UT., 341, ch. 35,
2 : 345, ch. 47, 6.

अनङ्ग, BA., 31, do. 96, 1 : AR., 237, chh. 9, 12 :
LN., 317, chh. 31, 4 : UT., 332, ch. 12, 8.
अरानी, BA., 39, ch. 116, 7.

अनजानत, BA., 95, ch. 290, 4.

अनट, A., 203, do. 259, 2.

अनत, BA., 6, ch. 16, 3 : 91, ch. 278, 2 : A., 192,
ch. 224, 8 : UT., 350, ch. 61, 7. अनमनरञ्जन,
AR., 237, chh. 9, 7.

अनन्त, BA., 14, do. 42, 1 : 40, ch. 122, 4 : 48,
ch. 147, 5 : 49, ch. 149, 4 : LN., 302, ch. 70, 11 :
303, do. 72, 1 : 304, ch. 73, 7 ; 74, 4 : 319,
do. 104, 2 : UT., 334, tot. 1, 12 : 341, ch. 35, 2 :
347, ch. 53, 3 : 361, ch. 89, 3. अर, LN., 307,
chh. 8, 1.

अनना, BA., 48, ch. 147, 5 : 67 chh. 25, 1 :
AR., 227, ch. 10, 12 : SU., 268, ch. 39, 2 :
LN., 295, ch. 53, 4 : UT., 354, ch. 72, 4.

अनन्द, BA., 35, chh. 13, 8 : 70, ch. 215, 1 : 101,
ch. 308, 5 : 113, ch. 338, 4 : 118, do. 355, 1 :
A., 131, ch. 27, 2 : 155, do. 103, 1 : 160, do. 119,
2 : 189, ch. 215, 8 : UT., 327, do. 1, 5. अषाढ,
BA., 16, ch. 49, 8. अषाढे, BA., 119, ch. 357, 6.
अरी, BA., 73, chh. 31, 4. Cf. आनन्द.

अनन्दा, BA., 18, ch. 56, 2 : 113, ch. 337, 5 :
LN., 295, ch. 52, 8 : UT., 337, ch. 24, 3.

अनन्द, A., 159, ch. 118, 1.

अनन्दे, BA., 35, ch. 107, 1 : 74, ch. 227, 2 : A., 195,
ch. 233, 2.

अनन्दित, AR., 228, ch. 11, 3.

अनन्य, KI., 244, do. 3, 1. अति, KI., 244, ch. 3, 8.

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